

CONFIDENTIAL.]

[No. 9 of 1914.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 28th February 1914.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bis Barua, Hindu, Brahmin ; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin ...	400
<i>Bengali.</i>					
3	"Aitihasik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin ; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode ...	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 47 years.	500
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin ; age 45 years.	... -
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta ...	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli ; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P)	Do. ...	Do.	Ditto ditto ditto ...	500
12	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh ...	1,000
13	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das ; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti ; age 23 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhanu Bhushan Sen -
16	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta ...	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri ...	.....
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin ; age 37 years.	5,000
19	"Baisya Barujibi Patrika" (P)	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui ; age 53 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary ...	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy ...	....
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan ...	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu ; age about 36 years.	200
24	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt ...	700
25	"Bandana" (P) ...	Baidyabati	Do.	.....	.....
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo ; age 55 years.	.....
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Mazumdar, Hindu, Brahmin ; age 42 years.	900
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 28 years.	1,500
29	"Bangavasi" (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha ; age 56 years,	15,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
30	"Bangiya Baisya Suhrid" (P)	Murshidabad	... Monthly	... Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
31	"Bankura Durpan" (N) ...	Bankura ..	... Weekly	... Rama Nath Mukherji; age 52 years	61
32	"Bani" (P) ...	Calcutta ...	.. Monthly	.. Amulya Charan Ghosh; age 35 years	62
33	"Barisal Hitaishi" (N) ...	Barisal ...	... Weekly	... Durga Mohan Sen, Hindu, Baidya; age 35 years.	63
34	"Basumati" (N) ...	.. Calcutta ...	... Do.	... Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
35	"Bhakti" (P) ...	... Howrah ...	... Monthly	... Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	64
36	"Bharati" (P) ...	... Calcutta ...	... Do.	... Srimati Swarna Kumari Devi ...	12,000
37	"Bharat Chitra" (N) ...	Do. ...	... Weekly	... Pran Krishna Pyne	65
38	"Bharat Mahila" (P) ...	Dacca ...	... Monthly	... Srimati Saraju Bala Dutt, Brahmo; age 31 years.	66
39	"Bhisak Darpan" (P) ...	Calcutta ...	... Do.	... Rai Saheb Giris Chandra Bagchi ...	67
40	"Bharatbarsha" (P) ...	Do. ...	... Do.	... Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P) ...	Do. ...	... Do.	... Dr. Amrita Lal Sarkar ...	70
42	"Birbhum Varta" (N) ...	Suri ...	... Weekly	... Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	71
43	"Birbhum Hitaishi" (N) ...	Bolpur ...	... Do.	... Divakara Banerji, Hindu, Brahmin; age 43 years.	72
44	"Birbhum" (P) ...	Calcutta ..	.. Monthly	... Kulada Prasad Mullick, Hindu, age 32 years.	1,500
45	"Birbhum Vasi" (N) ...	Rampur Hat	.. Weekly	... Nilratan Mukherji, Hindu, Brahmin; age 46 years.	73
46	"Brahman" (P) ...	Bagerhat ...	... Monthly	... Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	74
47	"Brahman Samaj" (P) ...	Calcutta ...	... Do.	... Pandit Basanta Kumar Tarkanidhi ...	1,000
48	"Brahma Vadi" (P) ...	Barisal ...	... Do.	... Monomohan Chakravarty, Brahmo; age 52 years.	75
49	"Brahma Vidya" (P) ...	Calcutta ...	... Do.	... Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P) ...	Jayanagar	... Do.	... Raicharan Saddar, Hindu, Bratya Kshatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N) ...	Burdwan ...	... Weekly	... Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Banijya" (P) ...	Calcutta ...	... Monthly	... Sachindra Prosad Basu ...	8
53	"Byabasayi" (P) ...	Do. ...	... Do.	... Haripada Banerji	8
54	"Chabbis Pargana Varta-vaha" (N) ...	Bhawansipur	... Weekly	... Hem Chandra Nag, Kayastha; age 30 years.	600 to 700
55	"Charu Mihir" (N) ...	Mymensingh	.. Do.	... Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P) ...	Dacca ...	... Monthly	... ...	600
57	"Chhatra Suhrid" (P) ...	Do. ...	... Do.	... ....	400
58	"Chikitsa Prakas" (P) ...	Nadia ...	... Do.	... Dr. Dharendra Nath Haldar, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P) ...	Calcutta ...	... Do.	... Kaviraj Paresh Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhushan Ray, Vaidya.	600
60	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	... Do.	... Binode Lal Das Gupta, Vaidya; age 38 years.	900

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		Bengali—continued.				
400	61	"Chinsura Vartavaha" (N)	Chinsura ...	... Weekly	... Dina Nath Mukherji ...	1,000
450	62	"Dainik Chandrika" (N) ...	Calcutta ...	... Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
800	63	"Dacca Prakas" (N) ...	Dacca ...	... Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	600
625	64	"Darsak" (N) ...	Calcutta ...	... Do.	.....	.....
19,000	65	"Devalya" (P) ...	Do. ...	... Monthly	Girija Sankar Rai Chowdhuri, M.A. ...	800
550	66	"Dharma-o-Karma" (P) ...	Do. ...	... Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
12,000	67	"Dharma Tatva" (P) ...	Do. ...	... Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
800	68	"Dharma Pracharak" (P) ...	Do. ...	... Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
450	69	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	... Weekly	.....	.....
250	70	"Dhruba" (P) ...	Do.	... Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800
300	71	"Education Gazette" (N) ...	Chinsurah	... Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
900	72	"Faridpur Hitaishini" (N)	Faridpur	... Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
325	73	"Galpa Lahari" (P) ...	Calcutta	... Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
1,500	74	"Gandha-Vanik-Hitaishi" (P)	Do. ...	... Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
600	75	"Gaud-duta" (N) ...	Malda ...	... Weekly	Krishna Chandra Agarwallah ...	400
150	76	"Grihastha" (P) ...	Calcutta ...	... Monthly	Sarat Chandra Dev ...	500
1,000	77	"Hablul-Matin" (N) ...	Do. ...	... Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	600
635	78	"Hakim" (P) ...	Do. ...	... Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
800	79	"Haridas or Sri Cauranga Sevaka." (P)	Murshidabad	... Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
About 500	80	"Hindusthana" (N) ...	Calcutta ...	... Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
1,000	81	"Hindu Ranjika" (N) ...	Rajehahi ...	... Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
.....	82	"Hindu Sakhā" (P) ...	Hooghly ...	... Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	600
600 to 700	83	"Hitavadi" (N) ...	Calcutta ...	... Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 8 others.	28,000
800	84	"Hitwarta" (N) ...	Chittagong	... Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
500	85	"Homeopathy-Chikitsa Patria" (P)	Calcutta ...	... Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
400	86	"Homeopathi-Prachar" (P) ...	Do. ...	... Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
1,000	87	"Islam-Abha" (P) ...	Dacca ...	... Do.	Sheik Abdul Majid ..	1,000
600	88	"Islam-Rabi" (N) ...	Mymensingh	... Weekly	Maulvi Naziruddin Ahmad, Musulman; age about 38 years.	700
900	89	"Jagat-Jyoti" (P) ...	Calcutta ...	... Monthly	Joanstana Kaviraj, Buddhist; age 56 years.	700
	90	"Jagaran" (N) ...	Bagerhat ...	... Weekly	Amarendra Nath Basu, Hindu, About 300 Kayastha.	

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						
91	"Jahannabi" (P)	... Calcutta ...	... Monthly	... Sudhakrishta Bagchi, Hindu, Brahmin; age 28 years.	1,400	120 "
92	"Janmabhumi" (P)	... Do ...	... Do.	... Jatindranath Dutta, Hindu, Kayastha; age 30 years.	900	121 "
93	"Jasohar" (N) ...	... Jessore ...	... Weekly	... Ananda Mohan Chaudhuri, Hindu, Kayastha.	600	122 "
94	"Jubak" (P) ...	... Santipur ...	... Monthly	... Jnananda Pramanik, Brahmo; age 38 years.	500	123 "
95	"Jugi-Sammilani" (P)	... Comilla ...	... Do.	... Radha Govinda Nath, Hindu, Jugi ...	1,600	124 "
96	"Jyoti" (N) ...	... Chittagong	... Weekly	... Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000	125 "
97	"Kahini" (P) ...	... Calcutta ...	... Monthly	... Amulya Charan Sen, Tanti, age 36 years.	500	126 "
98	"Kajer Loke" (P)	Do. ...	... Do.	... Saroda Prasad Chatterji, Brahmin; age 46 years.	350	127 "
99	"Kalyani" (N) ...	... Magura ...	... Weekly	... Bisweswar Mukherji, Brahmin; age 48 years.	500	128 "
100	"Kanika" (P) ...	... Murshidabad	... Monthly	... Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	120	129 "
101	"Karmakar Bandhu" (P)	... Calcutta ...	... Do.	... Banamali Seth, Hindu, Swarnakar; age 42 years	500	130 "
102	"Kasipur-Nibasi" (N)	... Barisal ...	... Weekly	... Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years	500	131 "
103	"Kayastha Patrika" (P)	... Calcutta ...	... Monthly	... Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750	132 "
104	"Khulnavasi" (N)	... Khulna ...	... Weekly	... Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500	133 "
105	"Kohinoor" (P)	... Calcutta ...	... Monthly	... Muhammad Rusun Ali Choudhuri ...	700	134 "
106	"Krishak" (P) ...	Do. ...	... Do.	... Nikunja Behari Dutt ...	1,000	135 "
107	"Krishi-Sampad" (P)	... Dacca ...	... Do.	... Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600	136 "
108	"Kushadaha" (P)	... Calcutta ...	... Do.	... Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500	137 "
109	"Mahajan Bandhu" (P)	Do. ...	... Do.	... Raj Krishna Pal, Hindu, Tambuli; age 48 years.	400	138 "
110	"Mahila" (P) ...	Do. ...	... Do.	... Revd. Braja Gopal Neogi, Brahmo; age 68 years.	200	139 "
111	"Mahisya-Mohila" (P)	Do. ...	... Do.	.....	1,000	140 "
112	"Mahisya Samaj" (P)	Do. ...	... Do.	... Narendra Nath Das, Hindu, Kaivarta	200	141 "
113	"Mahisya-Surhidi" (P)	... Diamond Harbour	... Do.	... Haripada Haldar, Hindu, Kaivarta; age 80 years.	350	142 "
114	"Malda Samachar" (N)	... Malda ...	... Weekly	... Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100	143 "
115	"Manasi" (P) ...	Calcutta ...	... Monthly	... Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000	144 "
116	"Manbhum" (N) ...	Purulia ...	... Weekly	... Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500	145 "
117	"Mandarmala" (P)	... Calcutta ...	... Monthly	... Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years.	400	146 "
118	"Medini Bandhab" (N)	... Midnapore	... Weekly	... Devdas Karan, Hindu, Sadgope; age 46 years.	600	147 "
119	"Midnapore Hitaishi" (N)	Ditto ...	... Do.	... Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	200	148 "

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
1,409	120 "Moalem Hitaishi" (N) ...	Calcutta ...	Weekly	... Shaikh Abdur Rahim and Mozammul Haque.	6,300
300	121 "Muhammadi" (N) ...	Do. ...	Do.	... Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
600	122 "Mukul" (P) ...	Do. ...	Monthly	... Hem Chandra Sarker, Brahmo; age 38 years.	1,000
500	123 "Murshidabad Hitaishi" (N)	Saidabad	Weekly	... Banwari Lal Goswami, Hindu, brahmin; age 48 years.	206
1,800	124 "Namasudra Suhrid" (P) ...	Faridpur	Monthly	... Aditya Kumar Chowdhuri, Namasudra; age 35 years	600
2,000	125 "Nandini" (P) ...	Howrah ...	Do.	... Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
500	126 "Natya Mandir" (P) ...	Calcutta ..	Do.	... Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
350	127 "Natya Patrika" (P) ...	Do. ...	Do.	... Narayan Chandra Sen, Subarnabani; age 31 years.	100
500	128 "Navya Banga" (N) ...	Chandpur	Weekly	... Harendra Kishore Roy, Hindu, Kayastha; age 28 years.	500
125	129 "Nayak" (N) ...	Calcutta ...	Daily	... Panchcowri Banerji and Birendra Chandra Ghosh.	2,800
500	130 "Nava Jivani" (P) ...	Do ...	Monthly	... Revd. Lal Behari Saha, Christian; age 54 years.	200 to 300
500	131 "Navya Bharat" (P) ...	Do. ...	Do.	... Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
750	132 "Nihar" (N) ...	Contai ...	Weekly	... Madu Sudan Jana, Brahmo; age 44 years.	500
500	133 "Noakhali Sammilani" (N)	Noakhali Town	Weekly	... Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
700	134 "Pabna Hitaishi" (N) ...	Pabna ...	Do.	... Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	350
600	135 "Pallichitra" (P) ...	Bagerhat	Monthly	... Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 500
500	136 "Palli Prasun" (P) ...	Joynagore, 24-Parganas district.	Do.	... Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
400	137 "Pallivashi" (N) ...	Kalna ...	Weekly	... Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	300
200	138 "Pallivarta" (N) ...	Bongong ...	Do.	... Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
1,000	139 "Pantha" (P) ...	Calcutta ...	Monthly	... Rajendra Lal Mukherji ...	800
200	140 "Pataka" (P) ...	Do. ...	Do.	... Hari Charan Das ...	500
350	141 "Paricharak" (N) ...	Do. ...	Bi-weekly	... Kailas Chandra Sarkar; age 38 years	400
1,100	142 "Prachar" (P) ...	Jayanagar	Monthly	... Revd. G. C. Dutt, Christian; age 46 years.	1,400
1,000	143 "Praja Bandhu" (N) ...	Tippera ...	Fortnightly	... Purna Chandra Chakravarti, Kaivarta Brahmin; age 36 years; and others.	200
About 500	144 "Prajapati" (P) ...	Calcutta ...	Monthly	... Jnanendra Nath Kumar ...	750
400	145 "Prabhat" (P) ...	Do. ...	Do.	... Devendra Nath Mitra ...	200
600	146 "Prabhakar" (P) ...	Do. ...	Do.	... Mohammad Aiyub Khan ...	500
200	147 "Prakriti" (P) ...	Do. ...	Do.	... Devendra Nath Sen ...	1,000
148 "Prantavasi" (N) ...	Netrokona	Weekly	...	....	....
149 "Prasun" (N) ...	Katwa ...	Do.	...	Banku Behari Ghosh, Goala; age 43 years.	645

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						
160	"Pratikar" (N) ...	... Berhampore	... Weekly	... Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	506	184
161	"Prativa" (P) ...	... Dacca	... Monthly	... Dharendra Nath Ganguly ...	750	185
162	"Pravasi" (P) ...	... Calcutta	... Do.	... Ashutosh Mukherji ...	500	186
163	"Pravasi" (P) ...	... Do.	... Do.	... Ramananda Chatterji, M.A. ...	5,000	187
164	"Priti" (P) ...	... Do.	... Do.	... Pransankar Sen, M.A. ...	300	188
165	"Puja" (P) ...	... Do	... Do.	... Kshirode Behari Chowdhury, B.A. ...	250	189
166	"Puspodyan" (P)	... Do.	... Do.	... Jnanendra Nath Bose ...	200	190
167	"Purulia Darpan" (N)	... Purulia	... Weekly	... Amulya Ratan Chatterji; age 41 years	About 700	190
168	"Rahasya Prakas" (P)	... Calcutta	... Monthly	... Purna Chandra De, Subarnabanik; age 32 years.	300	191
169	"Rangpur Darpan" (N)	... Rangpur	... Weekly	... Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400	192
170	"Rangpur Sahitya Parisad Patrika" (P)	Do. ...	... Quarterly	... Panchanan Sarkar, M.A., B.L. ..	500	193
171	"Ratnakar" (N)	... Asansol	... Weekly	....	200	194
172	"Sadhak" (P) ...	... Nadia	... Monthly	... Satis Chandra Viswas, Hindu, Kavarta; age 33 years.	200	195
173	"Sahitya" (P) ...	... Calcutta	... Do.	... Suresh Chandra Samajpati ...	1,500	196
174	"Sahitya Parisad Patrika" (P)	Do. ...	... Quarterly	... Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800	197
175	"Sahitya Sanghita" (P)	... Do.	... Monthly	... Shyama Charan Kaviratna ...	500	198
176	"Sahitya Samvad" (P)	... Howrah	... Do.	... Pramatho Nath Sanyal, Hindu, Brahmin; age 33 years.	1,000	199
177	"Samaj" (P) ...	... Calcutta	... Do.	... Radha Govinda Nath ...	700	200
178	"Samaj Bandhu" (P)	... Do.	... Do.	... Adhar Chandra Das ...	450	201
179	"Samaj Chitra" (P)	... Dacca	... Do.	... Satis Chandra Roy ...	....	....
180	"Samay" (N) ...	... Calcutta	... Weekly	... Jnanendra Nath Das ...	700	202
181	"Sammilan" (P)	... Do.	... Quarterly	... Kunja Behari Das ...	200	203
182	"Sammilani" (N)	... Do.	... Fortnightly	... Kali Mohan Bose, Brahmo, age about 40 years.	300	204
183	"Sammilani" (P)	... Do.	... Monthly	... Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years,	450	205
184	"Sandes" (P) ...	... Do.	... Do.	... Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300	206
185	"Sanjivani" (N)	... Do.	... Weekly	... Sivanath Sastri, M.A., and others ...	6,000	207
186	"Sansodhini" (N)	... Chittagong	... Do.	... Kasi Chandra Das Gupta, Brahmo; age 60 years.	400	208
187	"Santi" (P) ...	... Do.	... Monthly	... Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	200	209
188	"Saji" (P) ...	... Calcutta	... Do.	....	....	210
189	"Saswati" (P) ...	... Do.	... Do.	... Nikhil Nath Roy ...	500	211
190	"Samsar Suhrid" (P)	... Belgachia	... Do.	... Sarat Chandra Dev ...	....	212
191	"Sachchashi Suhrid" (P)	... Calcutta	... Do.	... Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400	213
192	"Sebak" (P) ...	... Dacca	... Do.	... Rajani Kanta Guha, Brahmo; age 43 years.	400	214
193	"Senapati" (P) ...	... Calcutta	... Do.	... Revd. W. Carey; age 56 years ...	200	215

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>						
184	184	"Sisu" (P) ...	Calcutta ...	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	1,300
606	185	"Sourava" ...	Mymensingh	Do.	Kedar Nath Majumdar	.....
750	186	"Siksha" (P) ...	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L.	200
500	187	"Sikshak" (P) ...	Barisal	Do.	Revd. W. Carey; age 56 years	125
5,000	188	"Siksha Prachar" (P) ...	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years	1,000
250	189	"Siksha Samachar" (N) ...	Dacca ...	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
200	190	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly	Manmatha Nath Chakravarti	500
About 700	191	"Snehamayi" (P) ...	Dacca ...	Do.	Revd. A. L. Sarkar	800
300	192	"Sopan" (P) ...	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 36 years.	250
400	193	"Sri Sri Vaishnava Sangini" (P)	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnab; age 30 years.	750
600	194	"Sri Sri Vishnu Priya o-Ananda Bazar Patrika." (N)	Do. ...	Weekly	Rasik Mohan Chakravati Brahmin; age 41 years.	1,700
200	195	"Subarna banik" (N) ...	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000
1,500	196	"Suhrid" (N) ...	Bakarganj	Do.	Rama Charan Pal, Hindu, Kayastha	150
1,800	197	"Sumati" (P) ...	Dacca ...	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
500	198	"Surhid" (P) ...	Calcutta ...	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
1,000	199	"Suprabhat" (P) ...	Do. ...	Do.	Sm. Kumudini Mittra	900
700	200	"Suraj" (N) ...	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	600
450	201	"Suhrit" (P) ...	Calcutta ...	Monthly	Hari Pada Das, B.A., Brahmo; age 28 years.	900
700	202	"Sudhi" (P) ...	Howrah ...	Do.	Kalabaran Ghosh, Hindu, Kayastha age 23 years.	500
200	203	"Surabhi" (P) ...	Contai	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
300	204	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do.	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
450	205	"Swastha Samachar" (P) ...	Do. ...	Do.	Dr. Kartic Chandra Bose, M.B.	4,500
300	206	"Tambuli Samaj" (P) ...	Do. ...	Do.	Rajkrishna Paul and others	300
6,000	207	"Tara" (P) ...	Do. ...	Irregular	Tarapada Chatterji; age 28 years	250
400	208	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly	Lalit Mohan Das, M.A., and others	500
200	209	"Tattwa Manjari" ...	Do. ...	Monthly	Kali Charan Basu; age about 40 years	600
200	210	"Tattwa-bodhini Patrika" ...	Do. ...	Do.	Rabindra Nath Tagore	800
.....	211	"Teli Bandhav" (P) ...	Howrah ...	Do.	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
600	212	"Toshini" (P) ...	Dacca ...	Do.	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
.....	213	"Trade Gazette" (P) ...	Calcutta ...	Do.	Kamal Haji Mukherji	900 to 2,000
400	214	"Triveni" (P) ...	Basirhat	Do.	Satis Chandra Chakravarti	100
400	215	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly	Kamaniya Kumar Singha, Brahmo; age 25 years.	450
200						

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No
<i>Bengali—concluded.</i>						
216	"Uchchhasa" (P) ...	Calcutta ...	Monthly	Bhabataran Basu, Hindu, Kayastha; age 82 years.	150	246
217	"Udbodhana" (P) ...	Do. ...	Do.	Swami Saradananda ...	1,500	247
218	"United Trade Gazette" (P)	Do. ...	Do	Narayan Krishna Goswami ...	3,000 to 10,000	248
219	"Upasana" (P) ...	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250	249
220	"Utsav" (P) ...	Calcutta ...	Do.	Ramdayal Majumdar, M.A., and others	100	250
221	"Vasudha" (P) ...	Do. ...	Do.	Banku Behari Dhar ...	500	251
222	"Yamuna" (P) ...	Do. ...	Do.	Phanindra Nath Pal, B.A. ...	900	251
223	"Yogi Sakha" (P) ...	Do. ...	Do.	Adhar Chandra Nath ...	750	251
224	"Yubak" (P) ...	Santipur	Do.	Yogananda Pramanick ...	300	251
225	"Vartavaha" (N)	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600	251
226	"Vandana" (P) ...	Baidyabati	Monthly	....	....	25
227	"Vijaya" (P) ...	Calcutta ...	Do.	Bipin Chandra Pal and others ...	700	25
228	"Viswadut" (N)	Howrah ...	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000	25
229	"Viswavarta" (N)	Dacca ...	Do.	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000	25
230	"Vikrampur" (P) ...	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100	25
231	"Vasanti" (P) ...	Ditto	Monthly	Hara Govinda Siromani ...	....	25
<i>English-Bengali.</i>						
232	"Ananda Mohan College Magazine" (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	800	25
233	"Bangavasi College Magazine" (P)	Calcutta ...	Do.	G. C. Basu ...	600	25
234	"Dacca College Magazine" (P)	Dacca ...	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	....	25
235	"Dacca Gazette" (N) ..	Do. ...	Weekly	Satya Bhushan Dutt Roy, Baidya; age 46 years.	600	25
236	"Dacca Review" (P) ...	Do. ...	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200	25
237	"Jagannath College Magazine" (P)	Do. ...	Do.	Lalit Mohan Chatterji, Brahmo ...	700	25
238	"Loyal Citizens" (N) ...	Calcutta ...	Weekly	....	600	25
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly	Board of Professors, Rajshahi College	....	25
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly	Jyotish Chandra Majumdar ...	300	25
241	"Sanjaya" (N) ...	Fardipur ...	Do.	Kama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500	25
242	"Scottish Churches College Magazine" (P)	Calcutta ..	Five issues in the year.	Revd. J. Watt, M.A. ...	1,200	25
243	"Tippera Guide" (N) ...	Comilla ...	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550	25
<i>Garo.</i>						
244	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly	E. G. Phillips ...	400	25
245	"Phring Phring" (P) ...	Do. ...	Do.	....	....	25

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
150	246	<i>Hindi.</i> "Barabazar Gazette" (N) ...	Calcutta ...	... Weekly	... Sadananda Sukul	600
1,500	247	"Bharat Mitra" (N) ...	Do. ...	... Do.	... Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	3,400
3,000 to 10,000	248	"Bira Bharat" (N) ...	Do. ...	... Do.	... Pandit Ramananda Dobem, Hindu, Brahmin; age 80 years.	1,500
250	249	"Chota Nagpur Dut Patrika" (P)	Ranchi ...	... Monthly	... Revd. E. H. Whitley, Christian ...	450
100	250	"Dainik Bharat Mitra" (N)	Calcutta ...	... Daily	... Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	900
500	251	"Daragar Daptar" (P) ...	Do. ...	... Monthly	... Ram Lal Burman, Hindu, Kshatriya; age 27 years.	800
750	252	"Hindi Vangabasi" (N) ...	Do. ...	... Weekly	... Harikissan Joahar, Hindu, Kshatriya; age 37 years.	550
300	253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	... Monthly	... Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
.....	254	"Manoranjan" (P) ...	Do. ...	... Do.	... Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years.	500
700	255	"Marwari" (N) ...	Do. ...	... Weekly	... R. K. Teuriwala, Hindu, Vaisya ...	500
1,000	256	"Saraswat Hitaishi" (P) ...	Do. ...	... Monthly	... Govinda Charya, Hindu, Brahmin; age 87 years.	1,000
1,000	257	"Sevak" (P) ...	Do. ...	... Do.	... Nawab Zadik Lal, Brahmin; age 30 years.	500
100	258	"Sudharak" (N) ..	Do. ...	... Weekly	... Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
.....	259	<i>Parvatiya.</i> "Gurkha Khabar Kogat" (P)	Darjeeling	... Monthly	... Revd. G. P. Pradhun, Christian; age 60 years.	400
300	260	<i>Persian.</i> "Hablul-Matin" (N) ...	Calcutta ...	... Weekly	... Saiyid Jelaluddin, Muhammadan; age 61 years.	1,000
.....	261	<i>Poly-lingual.</i> "Devanagar" (P) ...	Calcutta ...	... Monthly	... Sarada Charan Mitra, M.A., B.L. ...	600
500	262	"Printers' Provider" (P) ...	Do. ...	... Do.	... S. T. Jones	500
1,200	263	"Sadhu Samvad" (P) ...	Howrah ...	... Do.	... Nilananda Chatterji, B.L.; age 36 years	850
700	264	<i>Sanskrit.</i> "Vidyodaya" (P) ...	Calcutta ...	... Monthly	... Hrishikes Sastri	500
600	265	<i>Bengali-Sanskrit.</i> "Hindu Patrika" (P) ..	Jessore ...	... Monthly	... Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 60 years.	940
500	266	"Sri Vaishnava Sevika" (P)	Calcutta ...	... Do.	... Hari Mohan Das Thakur ...	400
1,200	267	<i>Urdu.</i> "Durbar Gazette" (N) ...	Calcutta ...	... Daily	... Nawab Ali, Muhammadan ...	1,000
550	268	"Hablul Matin" (N) ...	Do. ...	... Do.	... Saiyid Jelaladdin, Muhammadan ...	700
400	269	"Al-Hilal" (N) ...	Do. ...	... Weekly	... Maulana Abul Kalem Azad, Muhammadan; age 27 years.	1,000
.....	270	"Negare Baam" (P) ...	Do. ...	... Monthly	... Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasil Wahab.	.....

Additions to and alterations in, the list of Vernacular Newspapers, as it stood on 1st December 1913.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Prabhini" ...	Calcutta ...	Weekly ...	Babu Panchowri Banerji, Hindu, Brahmin.	" ...

I.—FOREIGN POLITICS.

Mr. Bepin Chandra Pal contributes an article to the *Vijaya* [Calcutta] for Paush, 1320 (B.E.), in which, while doubting "The struggle between Boers and Indians." whether the fight in which the Indian settlers in the Transvaal are engaged with the Boers will really remove the former's grievances, he says that the matter should be kept alive by vigorous agitation both in South Africa and in India. The writer does not think that the Indian settlers should be repatriated. If India is to be considered as a part of the British Empire the grievances of the Indian settlers in the Transvaal should be removed as soon as possible. The good of the whole British Empire depends upon how this problem is solved. Whatever narrow-minded persons may think of the situation, able statesmen like Lord Hardinge and others have every sympathy for the Indians and are anxious to have the matter settled properly.

2. Referring to Lord Ampthill's speech at the United Empire Club in London regarding the Indian settlers in South Africa, the *Basunati* [Calcutta] of the 21st

February observes:—

Lord Ampthill's fearless remarks give ample proof of the wisdom and experience which he has attained in India and which may now be employed for India's good. As things now stand, the British Government ought not to hesitate to interfere in the matter for selfish reasons, for if they do, a widespread discontent will be created in India.

3. Referring to the British Colonial Minister's speech on Mr. Ramsay Macdonald's motion against the South African deportations, the *Hitavadi* [Calcutta] of the 20th February writes:—

The Minister in the course of his speech said that as the Colonial Governments proclaim the glory of the Mother country, the Mother country ought to put up with small troubles occurring now and then in connection with them. What did he mean by this? Did he not mean that if the British Government interfered with Colonial affairs, the Colonial Governments would be dissatisfied with it and then it would be put to great inconveniences? We thus understand that the British Government will patiently tolerate any act of injustice and oppression committed by a Colonial Government. But do not such acts serve to tarnish the glorious name of the British Government? How to prevent this? The Colonial Minister is silent on this point.

4. The *Nama-i-Muquaddas Hablul Matn* [Calcutta] of the 16th February Russian advance in Persia says that Russia, with a view to establish her claims to the possession of North Persia, is from year to year bringing in her peasants and other colonists and settling them in every possible place in those regions and putting them in possession of the land. In this connection it says that she is following the same policy which gave the Germans a hold on Alsace and Lorraine and which has established the claims of Greece to the Aegean and other islands. It therefore urges Persia to promulgate such laws as would prevent foreigners from acquiring any lands and properties whatsoever.

VIJAYA,
Paush, 1320 (B.E.).

BASUNATI,
Feb. 21st, 1914.

HITAVADI,
Feb. 20th, 1914.

NAMA-I-MUQUADDAS
HABLUL MATN,
Feb. 16th, 1914.

II.—HOME ADMINISTRATION.

(a)—Police.

5. The *Ananda Basar Patrika* [Calcutta] of the 19th February publishes "Worldliness—" the law of a contributed article under the marginally noted confessions. heading, in which the writer doubts whether the proposed amendment of the law of confession will do any real good.

ANANDA BASAR
PATRIKA.
Feb. 19th, 1914.

HITAVADI,
Feb. 20th, 1914.

6. The *Hitavadi* [Calcutta] of the 20th February says:—

The law of confessions. We see the force of all that the Government of India has said regarding the advisability of using confessions as evidence and could have supported its view of the matter had not the Magistrate combined both judicial and executive functions. A Magistrate, as he now is in India, naturally accepts a confession secured by the police as Gospel truth. This was what happened in the Midnapore bomb case. All accused persons have not the means to appeal to the High Court. Those who have not often suffer incarceration through the machinations of the police, in spite of their being innocent. What steps does the Government intend to take to prevent this?

In fact, the decision of the Government of India in this connection has not given us perfect satisfaction. We do not mean to say that it will produce no good effect. But we think that it will not produce the whole effect expected from it. The police will still have opportunities to oppress, and there will be the risk of accused persons being oppressed.

BABUMATI,
Feb. 21st, 1914.

7. The *asumatî* [Calcutta] of the 21st February has the following:—

"Confessions." If an accused person confesses his offence before his trial in court, that confession ought not to be

accepted as evidence. This is the opinion of every right-thinking man who knows from personal experience what the police of this country are. Even those who are in favour of such confessions being accepted as evidence want to have certain safeguards introduced into the law of confessions in order to prevent the police from extracting confessions by improper means. We will now discuss the amendments which are proposed to be made in the present law. First, police officers are not to ask any questions of a person after his arrest. This is no doubt good in its own way, but what is there to prevent a police officer from questioning a prisoner during his detention in the police lock up where no one else can have admission? Suppose that the police arrest a man, handcuff him and tie a rope round his waist, take him from place to place on the plea of investigating the case against him, administer slaps and blows to him when necessary, and then lock him up in *hajut*. Next, suppose that two policemen sit on the door of the room in which the man is kept and go on saying to each other that if the prisoner confesses his guilt he will be spared much persecution and insult. Is it not then likely for the prisoner to make even a false statement admitting that he is guilty, although he may really be innocent. If in spite of everything the police can torture arrested persons, what can there be to prevent them from obtaining confessions by the means described above? Secondly, an accused person who has made any confession or any statement is not to be kept in police custody any more unless there are very special reasons, in which case a Magistrate may make him over to the police. We should think that these special reasons ought to be definitely mentioned, though we doubt whether it is possible to do so. Then, again, when such a prisoner is removed from police custody, he will probably be kept in a jail. But have not the police free access to jails? We all know how in the Midnapore case the police used to visit the prisoners in the jail *hajut* quite freely—a fact which shows that the police have their influence over jail officers. Unless the admission of police officers into jails is strictly prohibited the mischief can never be removed, though we doubt whether such a step can be taken. It cannot be denied that when the police arrest a really guilty person the case becomes simplified if the man confesses his guilt. But are there not many instances in which innocent persons have confessed themselves to be guilty, as, e.g., the case of Golap Banu and the Naraingarh Train Wrecking case? There is many a case in which, years after an accused person has made a so-called confession and has been convicted, the really guilty man is found out. However, we need not discuss the matter at any great length, and we hope that the Government will give the matter their best consideration.

BASIRHAT,
Feb. 21st, 1914.

8. The *Basumati* [Calcutta] of the 21st February notices the quartering Punitive chaukidars on the of punitive chaukidars in certain villages along the Barasat-Basirhat Light Railway. Barasat-Basirhat Light Railway (*viae* Report on Native Papers of the 21st February, paragraph 4), and asks the Government to enquire into the matter and publish the facts relating to the case.

9. The *Barisal Hitaishi* [Barisal] of the 16th February takes exception to "Persecution of disciples." the arrest and detention in *hajut* of a number of

disciples of Dayananda of Arunachal who went to Dacca to receive him on his release from jail. There were, says the paper, a number of respectable men among these disciples, one of them being Babu Madhusudan Ray, Vice-President of the Dinajpur Bar Association; and the public may justly ask the Government to publish the reason why men like Madhu Babu were put to so much trouble and humiliation. The affair looks all the worse because of the presence of His Excellency the Governor at Dacca, which ought to have prevented the police from doing such an unpleasant thing.

BARISAL HITAISHI.
Feb. 16th, 1914.

10. The *Charu Mihir* [Mymensingh] of the 10th February fails to understand what justification can there have been

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for the police to arrest the disciples of Dayananda

who had gone to Dacca to receive him on the occasion of his release from jail. There were some respectable men among these disciples, and the paper is surprised at the police putting them to trouble and asks the Government to publish the facts in connection with the matter.

CHARU MIHIR,
Feb. 10th, 1914.

11. The *Samay* [Calcutta] of the 20th February takes exception to the arrest and detention of a number of gentlemen who

"Release for want of evidence." went to Dacca to receive Dayananda on the occasion of his release from jail, and asks what justification there was for the police to persecute those respectable men among whom were some pleaders.

The paper also hopes that the Government will consider the effect which such oppression of innocent persons by irresponsible officials may have on their minds.

SAMAY,
Feb. 20th, 1914.

12. The *Mohammadi* [Calcutta] of the 20th February learns from a correspondent that the Musalman inhabitants of village Jot Kamurgarh within the Ghatal subdivision of the Midnapore district having sacrificed cows on the occasion of the last Bakr-Id, the Hindu inhabitants of this village as well as of a number of neighbouring villages have boycotted them and are trying hard to injure them in other ways. For some time barbers and washermen refused to serve the Musselmans and shopkeepers to sell articles to them. Even doctors refused to treat Musalmans when they fell ill. Petitions were repeatedly made to the sub-divisional officer praying for his intercession, but he ended his duty in this matter by only issuing notices on 16 Hindus under section 141. On receiving these notices, however, shopkeepers consented to sell articles to the Musalmans, but began to demand exorbitantly high prices from them for all articles. The boycott, therefore, went on in a manner, and is still going on. A son of Ebrahim Mandal and a man named Shaikh Rahim Bux have died for want of medical aid. To save themselves, the Musalmans have established a small shop of their own. But twice within this short time has the shop caught fire without any apparent cause. On the 7th Magh last a crowd of 50 or 60 Hindus began to make a great noise with *lathis*, drums and so forth in front of the local Masjid. A Musalman having come out to remonstrate was very roughly handled. The rioters, moreover, broke the brick platform attached to the Masjid and threw the bricks thus secured at the Masjid. The Musalmans submitted a petition against seven known persons and 40 or 50 unknown persons, charging them with offences under sections 147, 143, 354, 426 and 295 of the Indian Penal Code. The sub-divisional officer, however, has issued a summons against one person only under section 323, and transferred this case to the file of Mr. H. C. Ray, a local zamindar and Honorary Magistrate.

MOHAMMADI,
Feb. 20th, 1914.

The editor earnestly prays the Government to have the whole matter investigated by a European police officer and the District Magistrate.

13. The *Moslem Hitaishi* [Calcutta] of the 20th February also publishes a letter from a local correspondent relating to the

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above incidents.

MOSLEM HITAISHI,
Feb. 20th, 1914.

14. A correspondent of the *Mohammadi* [Calcutta] of the 20th February says that the manager of Babu Surendranath Singha, a zamindar, recently brought by force to his cutchery at Abdulpur two men named Kalu Biswas and Achhimuddin Mandal, and after taking

"Continuation of oppression at

Hatia" in connection with

Bakr-Id.

them severely to task fined them Rs. 100, because they had taken part in a

MOHAMMADI,
Feb. 20th, 1914.

social gathering of the local Muslims from which one Nabi Biswas and one Sadhu Biswas were excluded for their having opposed the performance of cow-slaughter on the occasion of the last Bakr-Id at Hatia within the Kushtia subdivision of the Nadia district. The manager asked Kalu Biswas and Achimuddin Mandal to take the side of Nabi Biswas and Sadhu Biswas, and on their refusing to do so imposed the fine on them. And they were allowed to come away from the cutchery only when a man named Makim Biswas stood security for the amount,

The editor solicits an enquiry into the complaint.

ISLAM RAVI,
Feb. 13th, 1914.

15. The *Islam Ravi* [Tangail] of the 13th February has the following:—

"Oppressiveness of jackals in a lion's dominion"—an alleged case of oppression by a zamindar in the Mymensingh district. Pagu, an inhabitant of village Nalla under the Gopalganj thana within the Tangail subdivision, and tenant of Babu Hem Chandra Ray Chaudhuri, zamindar of Hemnagar, came to us and com-

plained that he was being terribly oppressed by the zamindar's men. The rent which he used to pay for his homestead and other lands was formerly Rs 13. Some time ago this was raised to Rs 15 and gomasta Brajanath Das, an inhabitant of Nyatanyachharha, used to realise this amount from him. Five or six years ago he was taken to the sadar cutchery of the zamindar and made to execute, by means of threats, kabuliyat fixing the annual rent at Rs. 24.3. Since then he was paying money on account of his rent, but as he could not pay off the whole amount demanded from him he received no receipts for the payments he made. This year a very large sum was demanded from him as his due to the zamindar. This he refused to pay. Thereupon oppressions began to be committed on him. The crops standing on his lands were partly forcibly taken possession of and partly destroyed. He was severely belaboured and his wife insulted. Moreover, most of his lands have been forcibly entered into by the zamindar's men, his house was attacked and partly demolished, men have been engaged to prevent him from entering the village or buying anything from any neighbouring market or shop. Thus driven out of his home and village he has been roaming about in great distress for the last four months. To escape from this severe oppression he petitioned the local criminal court for binding down the naib, Nishikanta Majumdar, and other officers of the zamindar to keep the peace. The officer to whom this petition was made is said to have called for a report on this matter from the zamindar himself. The zamindar submitted a report in which he denied all the allegations made by Pagu. The poor man has thus got no relief.

The editor draws the attention of the Government to the above case and says that the oppressiveness of zamindars and their officers on poor raiyats is a standing disgrace to British rule.

D. J. NIK BHARAT
M TRA.
Feb. 29th, 1914.

Recruitment of coolies.

16. The *D. J. Nik Bharat Mitra* [Calcutta] of the 20th February in the course of a leaderette draws the attention of the Government to the reports which its Muttra correspondent sends regarding the high-handed manner in which the *arkatis* or cooly-recruiting sardars have been conducting their business round about Muttra where there are about 4 or 5 cooly depots. It asks the Government to stop this practice of recruiting of coolies.

(d)—Education.

NAYAK,
Feb. 20th, 1914.

17. Referring to the rumour about the appointment of Dr. Devaprasad "Vice-Chancellor." Sarvadhikari as Vice-Chancellor of the Calcutta University, the *Nayak* [Calcutta] of the 20th February thanks His Excellency Lord Hardinge for giving the post for the first time to a non-official.

DAINIK CHANDRIKA,
Jan. 31st, 1914.

18. The *Dainik Chandrika* [Calcutta] of the 21st January has a flattering article on the attainments and abilities of Dr. Devaprasad Sarvadhikari which, it is said, make him fit, no less than Sir Ashutosh Mukherji, for the Vice-Chancellorship of the Calcutta University. He represented the Calcutta University in the Universities' Congress, and the King-Emperor and Lord Hardinge have a high opinion of his abilities. He is born in a family ever

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conspicuous for learning, charity, righteousness and high social position. In fact, the traditions of this family are in no way inferior to that of a certain Judge of the High Court. A reference to Major Walsh's History of Murshidabad will give anyone an idea of what the traditions of the Sarvadhikari family are. Those who know the history of the Calcutta Sanskrit College also know of what stuff the Sarvadhikari family is made. All this is said to refute the insinuation of the *Bengalee* newspaper that the traditions of the University require a High Court Judge or some such high official as its Vice-Chancellor.

19. Referring to the rumour about the Hon'ble Dr. Devaprasad Sarvadhikari being appointed Vice-Chancellor of the Calcutta University, the *Basumati* [Calcutta] of the 21st February writes :—

We should like to see some eminent Bengali educationist appointed to the post, and we are confident that Dr. Devaprasad Sarvadhikari will fully justify his selection. He is social and knows how to appreciate merit. We shall, therefore, be happy if he succeeds Sir Ashutosh Mukherji in the Vice-Chancellorship.

20. The *Hitavadi* [Calcutta] of the 20th February says that the other day, when the Syndicate of the Calcutta University proceeded to appoint Professors under Dr. Ghosh's endowment, Mr. Archbold proposed a stay of proceedings on the ground that he had no

previous intimation of them. On the Vice-Chancellor refusing to accept this proposal he left the meeting, and with him all the European members of the Syndicate present in the meeting, including the Director of Public Instruction, left it. Of course Mr. Archbold had some reason to leave the meeting. But why the other European gentlemen also followed his example is inconceivable. Have they not, by this conduct of theirs, tried to create a faction in the Syndicate?

21. The *Hitavadi* [Calcutta] of the 20th February says that a quarrel is going on between the Syndicate of the Calcutta University and the Trustees of the Sree Gopal Basu Mallik Fellowship Fund over the appointment of a Lecturer for the Fellowship Lectures.

"Gracious look and ungracious look"—appointment of Sree Gopal Basu Mallik Fellowship Lecturer.
The rule is that the Syndicate will submit to the Trustees three names out of which they will select one. According to this rule the Syndicate submitted to the Trustees the names of Ramlal Kanjilal, Durgacharan Sankhavedantatirtha, and another name, with the recommendation to select Ramlal Kanjilal. The Trustees however selected Durgacharan Sankhavedantatirtha. The Syndicate requested the Trustees to reconsider the matter, but the Trustees stuck to their selection. Thereupon the Syndicate wanted to send in the names of a fresh set of men. In reply to this the Trustees said that when first the late Mahamahopadhyaya Pandit Chandra Kanta Tarkalankar had been appointed Lecturer, the name of Durgacharan Sankhavedantatirtha had been next to that of the Mahamahopadhyaya among the three names submitted by the Syndicate to the Trustees. Why should the Syndicate then now object to his appointment? The Syndicate then said that unless the Trustees followed its advice, it would have nothing to do with the matter. Since then the Lecturership has remained vacant. It is rumoured that the Syndicate consulted the Government solicitors as to whether it could not appoint a Lecturer against the desire of the Trustees, and was told that it could not.

Can any one say why the Syndicate, which at one time placed the name of Durgacharan Sankhavedantatirtha next to that of the late Mahamahopadhyaya Pandit Chandra Kanta Tarkalankar, is now so opposed to his appointment? Again, if none but Ramlal Kanjilal could be eligible for the Lecturership, why did the Syndicate submit three names to the Trustees? Why did the Syndicate request the Trustees to reconsider their selection of Durgacharan? Kanjilal is not so well known a Pandit as is Durgacharan. It cannot, therefore, be said that the Trustees did not select a fit man. One of the Trustees, moreover, is the well-known Vedantic scholar, Babu Hirenranath Datta. What is the cause of the Syndicate's overflowing love for Kanjilal? It did not speak of making a new selection of names so long as it thought it could get Kanjilal selected by the Trustees also. It was when the Trustees insisted on not

BASUMATI,
Feb. 31st, 1914.

HITAVADI.
Feb. 20th, 1914.

HITAVADI,
Feb. 20th, 1914.

selecting Kanjilal that it spoke of a fresh list of names. The public do not care whether it is Kanjilal or Durgacharan who is appointed Lecturer; they only want that a properly qualified man should be appointed, no matter who he is. The pity of the situation, however, is that this quarrel between the Syndicate and the Trustees has kept the Lecturership vacant for the last four or five years. The general idea that money placed in the hands of the Government is well spent has received a rude shock from this incident.

HITAVADI,
Feb. 20th, 1914.

22. The *Hitavadi* [Calcutta] of the 20th February says that as a severe epidemic of plague is now raging at Bhagalpur, the authorities of the Calcutta University ought not to make the place a centre of the approaching Matriculation Examination.

MOSLEM HITAISHI,
Feb. 20th, 1914.

23. The *Moslem Hitaishi* [Calcutta] of the 20th February thanks the Government for the scheme to appoint five special officers for Musalman education in Bengal. These officers in the five divisions of Bengal to take care of Musalman education, and prays that these five posts may be filled not by men selected for their seniority in service, but by men who are really qualified to hold them by their Arabic, Persian and Urdu scholarship and ability to serve the cause of Musalman education.

24. The *Dacca Prakash* [Dacca] of the 8th February notices the telegram sent by Babu Manmohan Niyogi to the Director of Public Instruction, Bengal, regarding the construction of the building required for the Anandamohan College of Mymensingh, and hopes that the Director of Public Instruction will permit the College Council to finish the building by June next, for otherwise it will not be possible for the college to open the long-wished-for B. A. classes.

25. The *Charu Mihir* [Mymensingh] of the 10th February considers it a pity that the number of High English schools in Mymensingh should be quite small in proportion to the area and population of the district—a circumstance which prevents the spread of education in spite of the eagerness of the people for it. Several districts of the same rank as Mymensingh have a large number of schools, and the paper asks the Government to give liberal help to the Mymensingh people in establishing schools there.

26. The *Basumati* [Calcutta] of the 21st February notices the case of "A Head Master's conduct." Alleged flogging of a number of students of the Sylhet Government High School by the Head Master of that institution (*vide* Weekly Report of the 21st February, paragraph 10), and waits to see what the Government does in the matter.

27. The *Mohammadi* [Calcutta] of the 20th February says that, although to worship an idol is one of the greatest sins that a Musalman can commit, school authorities in most places insist on performing the Saraswati Puja in schools and often compel Musselman students to subscribe to funds raised for the purpose. It cannot be reasonably said that Musalman students are at liberty to keep away from the puja without actually opposing it, for if Musalmans at any place perform the Bakr-Id and slaughter cows in its connection in a school, will the Hindus remain satisfied by simply keeping away from the scene of this Musalman religious festivity? Moreover, in many schools theatrical or *jatra* performances, highly objectionable to the Musalmans, are held after the performance of the puja.

BARISAL HITAISHI,
Feb. 18th, 1914.

28. While expressing its approval of the encouragement of physical exercises in schools, the *Barisal Hitaishi* [Barisal] of the 16th February regrets the preference which is now given to Western games and sports which, besides being very costly, are not so conducive to health as the ancient games of Bengal. The paper would think that the money which is now spent in footballs, tennis, badminton and other games might, in these days of high prices, be much better utilised in providing Bengali boys with good and healthy food.

SANJIVANI,
Feb. 19th, 1914.

29. Referring to the strike of the students of the Lahore Medical College, the *Sanjivani* [Calcutta] of the 17th February writes that the Principal of the College often calls the students names and that they are not given proper facilities for learning the science of medicine. The paper

also alleges that the number of scholarships in the College has been reduced and that students intending to go to Europe after graduating from this institution are required to pay excessively high fees for their certificates. Besides, the Principal rather rudely ridiculed the students when they asked his permission to make a representation to the authorities of the London Hospital against the proposal to refuse equal rights to English and Indian students. The paper hopes that the Government will enquire into the complaints made by the students of the Lahore Medical College, and also protect Indians studying medicine in the London Hospital from persecution by their English fellow students who are jealous of their abilities.

30. It appears, says the *Dainik Bharat Mitra* [Calcutta] of the 22nd February, that the students of the Lahore Medical College have gone on strike on account of the very bad treatment which is accorded to them by the Principal and Professors of the college who use abusive language, such as bloody fool, ass, slave, etc., towards them. They do not allow them to touch any instruments or attend any surgical operations so that they may not learn anything about them. It hopes that Government will be pleased to look into the matter and set everything straight.

DAINIK BHARAT
MITRA,
Feb. 22nd, 1914.

(f)—*Questions affecting the land.*

31. The *Dacca Gazette* [Dacca] of the 9th February has the following

"Defective rent-receipts in Assam."

DACCA GAZETTE,
Feb. 9th, 1914.

DEFECTIVE RENT-RECEIPTS IN ASSAM.

Tenants paying rent to landlords are granted receipts for the same. Therein are stated specifically, as required by the Bengal Tenancy Act in vogue in Bengal, the quantity of land in the possession of the tenant and the amount of rent payable by him for the same from year to year. But the practice is otherwise in Assam as there is no express legislation on the subject in that province. A letter addressed to the Chief Commissioner of Assam by a mirashdar of Sylhet will show how the tenants are at the mercy of the landlords and their agents in this respect.

The allegations made in it disclose a state of things into the truth or otherwise of which a sifting enquiry should be made at the earliest possible opportunity, and, if found to be true, measures should be taken without delay to safeguard the interest of the helpless illiterate tenants.

32. The *Bangavasi* [Calcutta] of the 21st February publishes a letter "Settlement costs in Faridpur." from Babu Gopal Chandra Biswas of Nijhamkandi in Faridpur, who takes exception to what he describes as saddling the people of that village with the cost of the present settlement operations there. The paper remarks that it would be a great act of injustice to place such a burden on the shoulders of the inhabitants of Nijhamkandi, who are now in the grip of a severe famine.

BANGAVASI,
Feb. 21st, 1914.

(g)—*Railways and Communications, including Canals and Irrigation.*

33. Referring to the draft rules, published in the *Calcutta Gazette*,

"Draft rules concerning the Magrahat Khals and our opinion." regarding the plying of boats, canoes, steamers and so forth in the Magrahat Khals, the *Diamond Harbour Hitaishi* [Diamond Harbour] of the 14th February says:—

DIAMOND HARBOUR
HITAISHI,
Feb. 14th, 1914.

In our opinion the rates of toll proposed are very high. Again, the public will be highly benefited if rules are made fixing the maximum number of passengers that a boat or canoe can carry and also fixing the maximum fare that they can charge on passengers. We hope that Government will take the convenience of the public into special consideration at the time of reconsidering the rules.

TIPPERA GUIDE,
Feb. 17th, 1914.

34. The following is taken from an article written in English which appears in the *Tippera Guide* [Comilla] of the Assam-Bengal-Railway. Insufficient accommodation on the Assam-Bengal-Railway. 17th February :—

It is much to be regretted that the Assam-Bengal Railway Company are not doing what they ought to do to remove the inconveniences of the third and inter class passengers who contribute the larger proportion of their income. Our proposal is but a modest one. What we want is (1) that an inter class carriage of the new Bogie pattern should be attached to each train, and (2) that two more third class carriages be attached to all other trains, particularly the Mail trains. We often notice that in the Assam Mail, both up and down, all the third class carriages are fully occupied by the tea garden coolies and other third class passengers are left behind for want of accommodation in the carriage.

(h)—General.

BARISAL HITAISHI,
Feb. 16th, 1914.

35. Although Lord Hardinge and Lord Carmichael advise the non-official members of the Legislative Council not to consider Surendra Nath's lament.

Barisal Hitaishi [Barisal] of the 16th February, the Government never cares to supply them with any information which they may want. The Government cannot make any statement regarding the proposed educational scheme because such a statement would be against the interests of the administration. If the Maharaja of Cossimbazar wants to know the recommendations of the Decentralization Commission even after five years, the Government are not prepared to make them public. What, then, is the use of respectable Indians going to Legislative Councils? If all that our representatives in the Councils get, in return for the time and labour they spend for serving the country, snubs from Sir Harcourt Butler or Sir Reginald Craddock, is it any wonder that we should feel aggrieved? It would be far better if our leading men such as Babu Surendra Nath Banerjee and others kept away from Legislative Councils altogether, for then any blunders committed by Lord Hardinge or his councillors might perhaps have been corrected by themselves of their own accord.

MOSLEM HITAISHI,
Feb. 20th, 1914.

36. The *Moslem Hitaishi* [Calcutta] of the 20th February speaks highly of Lord Carmichael's speech at the Co-operative Credit Societies' Conference. Never before had the Bengalis heard a statement from an official so simple, candid and hopeful as that made by His Excellency. It is hoped that the truth proclaimed by him will draw Bengali youths towards manliness.

BANGAVASI,
Feb. 21st, 1914.

37. In an article under the marginally noted heading the *Bangavasi* [Calcutta] of the 21st February writes that unless "A matter for thought." the present panchayet system is thoroughly reformed, no improvement can be made in the work of co-operative credit societies. As it is, panchayets mostly abuse their powers and care more for their own interests than for those of the public. It is very difficult to obtain good and honest men now-a-days; but the paper thinks that if panchayets are paid for their work and are vested with wider powers Government can still get really efficient men.

BIR BHARAT,
Feb. 15th, 1914.

38. The *Bir Bharat* [Calcutta] of the 15th February hopes that the advice which Sir James Meston has given in regard to the Hindu-Moslem friendship will not be lost on those communities. It adds that if his Honour had also released the seven remaining prisoners then he would have been praised to-day throughout the length and breadth of India.

BARISAL HITAISHI,
Feb. 16th, 1914.

39. The *Barisal Hitaishi* [Barisal] of the 16th February thanks His Honour Sir James Meston for releasing 23 of the Ajodhya rioters and reducing the sentences of the remaining seven. The paper is confident that if the views which his Honour expressed on the occasion were followed by every official, half the unrest in this country

"Generosity of the Lieutenant-Governor of the United Provinces."

would have disappeared. The paper concludes by offering its grateful thanks to His Excellency Lord Hardinge who, it says, has introduced the present generous policy in the administration.

40. Referring to the release of 23 of the Ajodhya rioters, the *Bangavasi* [Calcutta] of the 21st February reports "Offering thanks."

His Honour Sir James Meston and praying that the remaining seven prisoners may be released also, and hopes that the Government will grant the prayer and thus complete its generous act. The glory which the Government has attained in connection with the Cawnpore case and in the present instance will be all the brighter for this extension of its mercy.

41. The *Bir Bharat* [Calcutta] of the 15th February is against the Delhi expenditure.

"The new Capital." wasteful expenditure of money on the construction of new Delhi. At the same time it is of opinion that Government should not remain housed under thatched roofs when once the Capital has been removed to Delhi.

42. The *Mohammadi* [Calcutta] of the 20th February says that Government ought not to have launched the exorbitantly expensive scheme of building a new Capital at

Delhi at a time when it was going to lose its enormous revenue from opium. It was not also reasonable and proper for the Government of India to have hurried away from Calcutta before actually building the Capital at Delhi and to have thus incurred an additional expenditure of many lakhs for building a temporary Capital. However that may be, this matter of building the Capital at Delhi has given rise to a quarrel between the Government and the non-official Anglo-Indian community—a fine spectacle for the Indian Government should best undo the scheme of building the Capital at Delhi just as it has undone the partition of Bengal.

43. The *Moslem Hitaishi* [Calcutta] of the 20th February says that the The Press Act and liberty of manner in which Indian newspapers are being crushed under the Press Act will soon destroy every shred of liberty of the Press in India.

44. *Al Hilal* [Calcutta] of the 18th February continues to remark upon the Confiscation of the *Zamindar* Press. It says praise be unto God that protests are now being made from every side. Meetings have been and are being held in different places. In this connection it notes with pleasure the declaration which has been made by the Nawab Vikar-ul-Mulk and the subscription which he has paid to the *Zamindar* fund.

It goes on to say that the Muhammadans of India are passing through a crisis in which dangers and obstructions await them at every step and which requires vigilance at every step. It warns them of the fate which awaits them if they take one false step.

It further remarks that the *Zamindar* Press incident must be viewed in its true light. It is the illegal application of the Press Act that is in question here.

In conclusion it says that it does not know what will happen in the future, but it can point out the course of action which should be adopted by the leaders, which is as follows:—

(1) A serious and united effort ought to be made in this connection. Discussion should be carried on from a legal standpoint, and in spite of failures interpellations must be made in the Council. There ought to be formed a central committee in the coming session, and a number of capable men ought to remain in England to plead for the cause.

(2) The *Zamindar* must at any cost be revived and without any regard to consequences. Two forces are now opposing each other—one is that which has stopped the paper and the other that which wants to restart it. The first has got power, the second right on its side. Let us wait and see which wins.

45. The *Mohammadi* [Calcutta] of the 20th February says that already "The *Zamindar* Press"—its the Hindu and Musalman communities have begun to give expression to their feeling regarding the confiscation of the *Zamindar* Press. A powerful agitation will be waged in

BANGAVASI,
Feb. 21st, 1914.

BIR BHARAT,
Feb. 15th, 1914.

MOH MMADI,
Feb. 20th, 1914.

MOSLEM HITAISHI,
Feb. 20th, 1914.

AL HILAL,
Feb. 18th, 1914.

MOHAMMADI,
Feb. 20th, 1914.

this connection against the Press Act. British rule is not yet devoid of the instinct of justice, so that, if not here, in the Parliament at least the Indians will get justice if they can properly represent their grievance.

46. The *Mohammadi* [Calcutta] of the 20th February says that with the "Government and wakf estates," exception of a few interested persons and their dependants, everyone will support an effort on the part of the Government to save religious trusts from abuse.

47. *Apropos of the above* the *Bangavasi* [Calcutta] of the 21st February writes:—

Religious endowments.

We still hold the same views on the matter which we have expressed in these columns more than once and which we know are shared by the millions of the Hindu population of this country. We hope that the proposed conference will not be mainly a show run by anglicised Babus but that the opinions of good orthodox Brahmins will also be sought.

48. Considering that it will never be possible for anyone except a Bengali to improve the agriculture of Bengal, the "Who is to be the Deputy Director (of Agriculture)?" *Sanjivani* [Calcutta] of the 19th February hopes that the new post of Deputy Director of Agriculture in Bengal will be given to Mr. D. N. Mukherjee.

49. The *Suvarnavani* [Calcutta] of the 21st February hopes that *Ibid.* Mr. Devendra Nath Mukherjee will be appointed to the new post of Deputy Director of Agriculture, Bengal, because as a Bengali he is the fittest person to effect real improvements in the agriculture of the province.

50. The *Dainik Bharat Mitra* [Calcutta] of the 20th February publishes a letter from one "Satyavadi", Lakhimpur, United Provinces, in the course of which he draws the attention of Sir James Meston, Lieutenant-Governor of the United Provinces, to the doings of a Muhammadan Deputy Magistrate on the occasion of His Honour's visit to Lakhimpur. He complains that the traders, bankers and others at whose expense the town was decorated were not allowed a place in the Pandal, while even "chaprasis" got chairs to sit in. The Deputy Magistrate proclaimed by beat of drum that people failing to whitewash their residences would be fined. In connection with this he says that Sir James ought to notify to officials not to waste money in this way at a time when there is famine everywhere and people cannot feed their children even once a day.

He further complains of the injustice which has been done to a senior Hindu clerk in the Deputy Commissioner's office whose claim was set aside in favour of a very junior Muhammadan clerk in the matter of filling up a vacancy in the office. He remarks that so long as Government will not give up this policy of giving preferential treatment to Moslems there will continue to grow a spirit of unrest among the people.

III.—LEGISLATION.

Ananda Bazar Patrika,
Feb. 19th, 1914.

"The Bill for the Protection of Minor Girls."

51. The *Ananda Bazar Patrika* [Calcutta] of the 19th February has the following:—

Sir Reginald Craddock deserves the thanks of the Indian public for pointing out the incorrectness of Mr. Dadabhoy's opinion that the system of Devadasi indirectly leads to prostitution. The Bill which Sir Reginald has introduced in the Imperial Council is not an elaborate one like the one proposed by Mr. Dadabhoy some time ago, but there is much in it that deserves careful thought. The new Bill is to a great extent an improvement upon the old one. We cannot, however, reconcile ourselves to the absence of any proper definition of the terms "prostitutes" and "brothel," which may lead to innocent persons being harassed. There may be many actresses belonging to Indian theatres who do not earn their living by prostitution. And if any such woman happens to have a minor girl whom she wants to train up as an

actress, she cannot in all fairness be punished for doing so. The Bill proposes to vest Magistrates with very wide powers, and we hope that there will be ample safeguards against their abusing those powers. For otherwise innocent persons may be put to trouble by mischief-makers who may make false reports against them. Such cases actually happened after the passing of the Age of Consent Act, and we are afraid that similar things may take place again. We should also think that minor girls, who have been employed for prostitution and whose guardians have been punished, should have some home where they may be sent for protection, for otherwise they would be quite helpless unless, of course, any of her relatives or co-religionists finds an asylum for her. The Government suggests the establishment of "Anath Asrams," but unless these Asrams are opened by the Government, and such girls are provided with the means of earning an honest livelihood, the object of the Bill will be frustrated. These girls will never be able to find husbands from among respectable people, and so there is every chance of their being quite without protection unless such a home as we have mentioned above is found for them, without which they will have to go to Christian missionaries or to members of the Salvation Army, thus lending colour to the popular notion that the Bill will help to increase the number of Indian Christians.

52. The *Moslem Hitaishi* [Calcutta] of the 28th February draws the

"Courts of Small Causes in the attention of the Hon'ble Members of the Legislative mufassal." Council to the following apparent anomaly :—

Against a decree in a rent suit there is an appeal to the District Court and a second appeal to the High Court, but there is no appeal against a decree of a Court of Small Causes. Again, while a decree in a rent suit becomes barred by limitation on the expiry of three years from the date of the passing of the decree, a decree of a Court of Small Causes can be kept alive for twelve years by simply making applications for execution at the end of every three years.

MOSLEM HITAISHI,
Feb. 20th, 1914.

IV.—NATIVE STATES.

53. The *Moslem Hitaishi* [Calcutta] of the 20th February complains that

"Stopping of the *ajan* (call to prayer) of Musalmans in a masjid in a Hindu State." "More fearful news. Forcibly turning a masjid into a Hindu temple." ancient masjid in the Bhedsi village in the Chittorgarh district. Such is the condition of Musalmans in Hindu Native States. In Musalman Native States, however, Hindus are freely allowed to worship idols and follow other religious practices of theirs which are highly objectionable to Musalmans. Had a Musalman State interferred with any religious practice of Hindus, the Hindu Press throughout India would have rent the skies with angry cries for the destruction of that State.

Again, the Jagirdar of Khatudiah in Marwar State has turned an ancient masjid into a temple and a stable. A part of the masjid having crumbled down an image was found. This is the plea on which the Jagirdar has prohibited Musalmans from using it as a masjid. The Musalmans petitioned the Marwar Durbar in the matter, but, as might be expected, to no purpose.

MOSLEM HITAISHI,
Feb. 20th, 1914.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

54. The humorist who writes to the *Hitavadi* [Calcutta], under the nom-

"An old man's observations"—Reference to India in the speech from the Throne. de-plume of "An old man," is overwhelmed with gratitude to His Imperial Majesty for his reference to the prospect of famine in India in his speech from the Throne. More than one English sovereign has ruled India before him and India has also passed through many severe famines during their reign, but never did any of them make such an anxious reference to the prospect of a famine in the country in a speech from the Throne. May God grant His

HITAVADI.
Feb. 20th, 1914.

Imperial Majesty a long life and make his reign even more glorious than that of his grandmother.

When the Emperor himself has spoken of famine in India officials here will not be able to deny its existence.

NIHAR,
Feb. 10th, 1914.

55. The *Nihar* [Contai] of the 10th February hears with satisfaction that the inhabitants of the recently flooded areas "Remission of the Chaukidari Tax" in Midnapore have been exempted from paying the chaukidari tax for the second quarter of the current year, and that the tax for the third and fourth quarters also will in most cases be remitted. The paper thanks the Government for this generous act.

NIHAR,
Feb. 10th, 1914.

56. The *Nihar* [Contai] of the 10th February understands that there is "A rumour." a rumour about the stopping of the relief which is now being given in the flood-stricken areas in Midnapore. The writer fails to see how, in the face of the kind promises made by the Hon'ble Mr. Lyon that the relief operations would be continued till the next crops are gathered in, such a rumour can find currency, and it hopes that the Government will reassure the public in the matter.

NIHAR,
Feb. 17th, 1914.

57. A volunteer of the Kalinagar Relief Association, writing in the *Nihar* [Contai] of the 17th February, thanks the "Distress of flood-stricken people." Government for the relief it has given to the flood-stricken people of Contai and makes the further prayer to it to help them to rebuild their houses and supply them paddy seeds and fodder for plough cattle so that they may be able to raise a harvest next year and stand on their feet again.

VI.—MISCELLANEOUS.

HITAVADI,
Feb. 20th, 1914.

58. The *Hitavadi* [Calcutta] of the 20th February says:—
"Delhi"—Bengalis changing their opinion about the transfer of the Capital. A section of the Anglo-Indian Press is now having a joke at the expense of the Bengalis who at first supported the transfer of the Capital from Calcutta but are now opposing it on financial

grounds. Our contemporaries are, however, mistaken in this. Those who at first supported the transfer of the Capital did so with the hope that it would lead to provincial autonomy, giving the Despatch of the Government of India a simple and straight forward meaning. But this hope has been destroyed by a breath of the Secretary of State for India. The Bengalis have consequently changed their opinion about the transfer of the Capital. The fault herein lies not in the Bengalis, but in the language of the Government of India's Despatch.

BASUMATI,
Feb. 21st, 1914.

59. The indigo-planters of Behar, writes the *Basumati* [Calcutta] of the 21st February, have, we find, placed the Indian shoe under a taboo and have thus extended racial animosity from the man to the shoe. We all know that the indigo-planters of Bihar are not a very prosperous community, but even they cannot bear the sight of the Indian shoe. These good folk know how to insult the people of this country and thus add fuel to the fire of unrest.

DACCA GAZETTE,
Feb. 9th 1914.

60. The *Dacca Gazette* [Dacca] of the 9th February says that the Anglo-Indians who think the native public sympathetic towards anarchists are highly mistaken. These anarchists are robbing people, laying hands on the persons of their women and otherwise becoming the cause of various sorts of trouble to them. Is it possible that the people thus suffering from anarchism should have any sympathy for anarchists? As for checking anarchism, when even the powerful British Government is failing to check it, does it lie in the power of the unarmed Indians to do so? Moreover, the struggle for existence has become so keen among the Indians that they have hardly any time to take any active step against anarchism. As regards such Indians as are not so badly off but are rather in affluent circumstances, they are too much afraid of the anarchists to be able to risk their displeasure. Considering all this, Government should take care not to oppress the innocent

public by passing severe and repressive measures affecting them with the object of suppressing anarchism.

61. The *Dainik Bharat Mitra* [Calcutta] of the 20th February, in referring to the Bomb-letters which were sent to the editors of the *Hitavadi* and the *Bangavasi*, remarks

Bomb letters.
that the people responsible for this are not only criminals in the eyes of the Government, but are enemies of society as well. To hold the Indian journals responsible for their action is altogether unjustifiable. It is not a fact that people have taken to doing these things as a result of reading these papers. Such a stringent piece of enactment as the Press Act cannot touch them, while by stopping necessary criticism of Government measures it is adding to the number of these irresponsible persons.

DAINIK BHARAT MITRA.
Feb. 20th, 1914.

62. The *Nayak* [Calcutta] of the 20th February writes :—

NAYAK,
Feb. 20th, 1914.

" Journalism." What with the stringency of the law and what with the absence of efficient writers journalism has become a rather unprofitable profession in India, especially in Bengal. Ever since the days of Harish Chandra Mukherjee it has almost become a custom among Bengali journalists to criticise the acts of the Government. But such criticism is now rather a risky thing as has been recently proved in the case of the *Amrita Bazar Patrika* which is well known for its cautious tone. The opinion is, therefore, widely held now that we should not criticise the Government's acts any more, nor thrust our advice upon the Government, nor divulge the secrets of our own people. Indeed, since the members of the different Legislative Councils can now explain to the Government the views of the people on public questions, and since the educated section of our countrymen does not now require any newspaper to enlighten them on political matters, we ought now to discuss social, religious and sanitary topics only.

63. The *Mohammadi* [Calcutta] of the 20th February takes the leaders of the Musalman community severely to task for

MOHAMMADI,
Feb. 20th, 1914.

"The Musalman Community and political agitation"—an enunciation of policy.

their unreasonable deference to the Government in political matters. Their motto is always to support a Government measure and always to oppose the Hindus, provided by doing so they do not oppose the Government. This is proved by the support they lent to the passing of the Press Act and the silence they maintained over the annulment of the partition of Bengal. The right principle for them to follow, however, is to oppose any measure likely to be prejudicial to the interests of the Musalman community, no matter whether it is supported or opposed by the Hindus. It can never be rational for any individual to support a measure really prejudicial to his own interest, simply because it is opposed by one with whom he is not on good terms. It should always be remembered that the Musalman community being weaker than other communities, repressive and oppressive measures are likely to injure it more than it can injure other communities.

64. The *Sanjivani* [Calcutta] of the 19th February has the following in an article under the marginally noted heading :—

SANJIVANI,
Feb. 19th, 1914.

Bengali is the foremost language in India, and words fail to describe the good that may be done to Bengal if the two and a half crores of her spirited Musalman population learn the Bengali language as the two crores of Hindus do. There can never be any true unity between the Hindu and the Musalman unless they both speak the same language. The Hindu thinks that cow-killing and widow-marriage are the mainstays of Islam, and it is the Musalman who is responsible for the existence of this erroneous idea in the Hindu mind. There are hundreds of religious books in Bengali which enlighten and ennoble the Hindu mind, but is there any book in that language which can do the same to Musalman shopkeepers, cultivators, lascars, tailors, cooks, etc.? Musalman boys should not study Urdu, Persian and Arabic before learning the Bengali language, just as Hindu boys should not study Sanskrit before learning their own mother-tongue. It will do immense good to the Musalmans of Bengal if they learn the Bengali language, to say nothing of the unity which will then be established between them and Hindus. And when this unity is established Bengalis will become the foremost nation in India. We are not prepared

to admit that there is any distinction between Hindus and Musalmans. Influence and power are obtained by merit, as is clear from the fact that Brahmins have not been able to keep Kaisthas down in spite of all that they have done. Bengali Musalmans are injuring their own interests by not learning the Bengali language. Let them show an equal zeal to learn Bengali and English, and in ten years' time they will find that they are in no way inferior to their Hindu brethren. We are confident that the Musalmans of Bengal will be united with the Hindus on equal terms, and that is why we give all this advice to the former.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 28th February 1914.

[CONFIDENTIAL.]

[No. 9 of 1914.]

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 28th February 1914.

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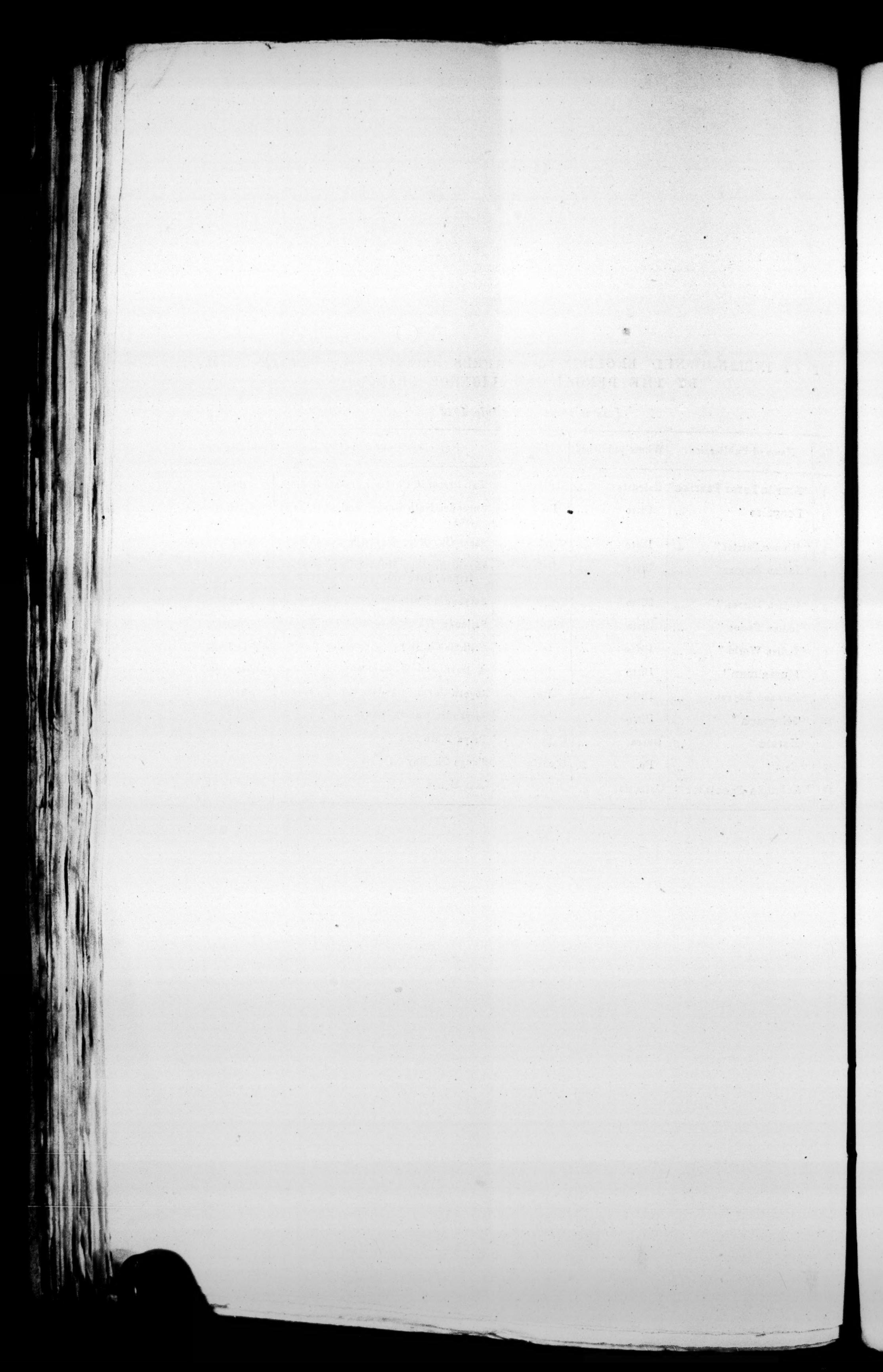
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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
1	"Amrita Bazar Patrika"	Calcutta	... Daily ...	Kali Prasanna Chatarji, age 48, Brahmin	1,400
2	"Bengalee "	Ditto	... Do. ...	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	... Weekly ...	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	... Do. ...	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	... Daily ...	Satyendra Nath Sen	1,200
6	"Indian Nation"	Ditto	... Weekly ...	Sailendra Ghosh, Kayastha, age 39 years	800
7	" Indian World "	Ditto	... Do. ...	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	... Do. ...	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	... Do. ...	Jogesh Chandra Datta, age 62 years ...	350
10	"Telegraph"	Ditto	... Do. ...	Satyendra Kumar Basu	1,300
11	"Herald"	Dacca	... Daily ...	Priya Nath Sen	200
12	"East"	Do.	... Weekly ...	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	... Do. ...	Lalit Mohan	500



II.—HOME ADMINISTRATION.

(c)—Jails.

164. So at least one resolution in the Imperial Council, writes the *Amrita Bazar Patrika*, the resolution on the appointment Committee to enquire into jail administration. of a Committee to enquire into jail administration by the Hon'ble Mr. Rayaningar, has been accepted.

The paper congratulates both the Hon'ble mover and the Government on the result. It, however, all depends on the *personnel* of the Committee. It is trusted the mover of the resolution and the Hon'ble Mr. Kesava Pillay of the Madras Council, who has made a special study of the subject, will be invited to serve on the Committee. The three other resolutions moved respectively by the Hon'ble Babu S. N. Banarji, the Hon'ble Sir Gangadhar Chitnavis, and the Hon'ble Rai Bahadur Sri Ram met with their usual fate. They were all withdrawn when the Government declined to accept them. The Hon'ble Mr. Banarji's resolution on the revision of the system of provincial settlements was very important. Indeed, the real progress of every Indian province depends on the proper solution of this question. But what position Babu S. N. Banarji took and what facts and arguments he brought forward in support of his resolution cannot be gathered from the meagre report of his speech wired by the Associated Press.

AMRITA BAZAR
PATRIKA,
27th Feb. 1914.

(d)—Education.

165. The *Bengalee* remarks that Babu Mathura Nath Sinha, Vakil, welcomed the Hon'ble Maharaja Manindra Chandra Greater Bengal. Nandi on the occasion of his visit to Bankipur in

a nicely written address, in which he dwelt on the necessity of adopting suitable means for cultivating the Bengali language and literature in Bihar. The address was presented by the "Surhid Parisad," a literary club, and Mathura Babu was appointed Chairman of the Reception Committee on behalf of the club. Considering the fact that the Maharaja of Cossimbazar has closely identified himself with many patriotic movements, specially the movement for the improvement and dissemination of Bengali literature, the Bankipur Club rightly took advantage of the presence of such a distinguished patron of letters in their midst to direct the attention of the Bengali settlers of Bihar to the urgent need of keeping themselves in close touch with the fast-developing literature of the motherland. Such efforts on the part of the Bengalis themselves are the more necessary in view of the diminishing patronage which the Bengali language is meeting with at the hands of the authorities in Bihar. Bengali has been already excluded from several district courts, and there are signs that some schools and colleges also will soon cease to teach the language. The administrative changes consequent on the modification of the partition have separated some Bengali-speaking districts from the new province of Bengal. Under the circumstances Mathura Babu's proposal to keep the cultivation of the mother-tongue in full swing amongst the Bengali settlers of Bihar has come not a day too soon. Bengalis have spread all over India. They have been acknowledged as the pioneers of the educational movement even in the distant Punjab. But in Bihar they have settled in large numbers, and though politically divided from the mother-country by the recent administrative arrangements, they must attain self-realization as an integral part of the whole Bengali race. Hence his solicitude to largely avail themselves of the two great unifying agencies of language and literature. Mathura Babu justly observed that, like Greater Britain, we have a greater Bengal and there must be racial solidarity between the parent stock and its different ramifications, the chief of which has spread out to Bihar. Bengal, therefore, must second the efforts of her children in other provinces to fully participate in the benefits of her expanding literature and the creative ideas which are daily adding to its potency. The movement lately started in Bihar to foster the cultivation of

BENGALEE,
21st Feb. 1914.

Bengali language and literature by the establishment of separate schools for Bengalis, and friendly societies for interchange of ideas, deserves every encouragement from the people of Bengal. The Biharis also will greatly profit from these centres for the cultivation of the most promising and puissant Indian language and literature in their midst.

AMRITA BAZAR
PATRIKA,
24th Feb. 1914.

166. The *Amrita Bazar Patrika* remarks that the extracts from the magnificent speech of Babu Mathura Nath Singha, Vakil of Bankipur, on "Greater Bengal," will be read with thrilling interest and pride by all sons of Bengal, at home and abroad. Speaking from the point of view of the Bengalis, the excision of Bihar from Bengal has, besides introducing numerous unhappy complications, administrative and otherwise, entailed some special responsibilities on three parties, viz., the State that separated Bengal and Bihar; secondly, the small body of Bengalis isolated in the excised sub-province; and, thirdly, the bulk of the Bengalis in the mother province. On the State has devolved the responsibility of looking to the interests of the minority cut off from the parent stock and brought into being by its own act; the minority itself is bound to preserve its own racial characteristics and maintain untarnished the valuable traditions associated with its race; and, lastly, the sons of the parent province have a sacred duty to perform, namely, to not only keep themselves in close touch with their isolated brethren unaffected by the administrative change, but to nourish them when necessary and maintain the organic character of "Greater Bengal." One of the most important steps towards the discharge of each of these forms of responsibility is, it need hardly be pointed out, the encouragement of the study and development of the Bengali language and literature in the excised sub-province. This responsibility is not being seriously discharged by the Government of the new Province,—not, be it noted, through anything inherently wrong or perverse in its policy, but through the short-sightedness of some of its officials. Before the partition there was nothing to hamper the steady and healthy growth of the Bengali language and literature, to which a great impetus was indeed given by the historic Bergali Literary Conference held at Thagpur just on the eve of the separation of Bengal and Bihar. But it was, as if by an irony of fate, the very next year that the reparation of Bengal came about, and with it the setback was given to the cause of Bengali language and literature. This can only be neutralised, though only partially, by the other two parties discharging their quota of the responsibility with the requisite quantum of zeal and assiduity. How this can be done has been amply indicated in the powerful and thoughtful address of Babu Mathura Nath, who has made this subject his special study for years and whose position amongst the domiciled Bengali community of Bihar entitles whatever he says on such matters to the earnest and serious consideration of all interested therein. The domiciled Bengalis of Bihar should also approach patriotic and noble-hearted noblemen and gentlemen of Bengal like the Maharajadhiraj of Burdwan, the Raja of Lalgola, Dr. Rash Behari Ghosh, etc., on this subject. It is the State, however, on whom the main responsibility in this connection rests.

HERALD
24th Feb. 1914.

167. The *Herald* offers its most sincere congratulations to the leaders of The Ananda Mohan College. the Mymensingh people on the signal act of courage and responsibility with which they have finally carried out the wish of the whole people of Mymensingh in particular and generally of all educated men in Bengal. Every one in the country interested in the cause of higher education knows the circumstances which have attended the efforts of the Mymensingh people towards raising the status of the Ananda Mohan College to the first grade. The last stage but the final one which has made the B.A. classes in the Mymensingh College an accomplished fact was that the leaders of the Mymensingh people were pledged to raise the sum of Rs. 50,000 to be contributed by the people or pay the amount themselves, and of this sum, only Rs. 20,000 had been collected and Rs. 41,000 promised. When Mr. Spry, the District Magistrate of Mymensingh, intimated to the members of the Subscription Committee that unless the full amount was paid immediately there would be difficulty in opening the B.A. classes next session, the leaders of the people of Mymensingh rose equal to the occasion, and borrowing the sum from the Mymensingh Loan

Office, paid up the full amount on Monday to the District Magistrate. Those fifty gentlemen who had pledged themselves to raise the sum of Rs. 50,000 borrowed the balance of the amount on their personal liabilities. No wonder, therefore, that great enthusiasm has been roused in Mymensingh. If there is any feeling actuating the people of Bengal throughout its length and breadth it is the desire for education. There is probably no more marked feeling of the people of Bengal at the present time than the desire for education in all its stages—primary, secondary and collegiate. The noble action of the Mymensingh leaders is but an index to this feeling which is pulsating throughout the whole of Bengal. In taking up the great responsibility which the leaders of Mymensingh have done by pledging themselves personally, they have also shown how they truly represent the popular feeling. Theirs has been a sentimental battle for a very long time. From the very beginning the fruition of the hearts' desire of the inhabitants of the Mymensingh district seemed to just elude their grasp. On every stage unforeseen difficulties seemed to crop up from unexpected quarters. But thanks to the disinterested devotion to the cause of progress of the country of the Mymensingh leaders, every one of these obstacles has now been overcome.

168. The *Amrita Bazar Patrika* remarks that the appointment of the Hon'ble Dr. Deva Prasad Sarbadhikari as Vice-Chancellor of the Calcutta University, first

The new Vice-Chancellor of the
Calcutta University.

announced by the *Sanjibani*, is an agreeable surprise

AMRITA BAZAR
PATRIKA,
23rd Feb. 1914.

to the people of Bengal. They had taken it for granted that an European was going to succeed Dr. Ashutosh Mukharji, and this impression was confirmed by the unaccountable reticence of the Government to throw any light on the subject. The public had thus to complain of two inexplicable grievances—the compulsory retirement of Dr. Mukharji and the proposed appointment of a paid European officer. But they have now been pleasantly disillusioned to find that not only has no European been appointed, but an Indian, and a very worthy Indian, has been selected to take the place of Dr. Mukharji. The paper has no doubt that Dr. Sarbadhikari will fully justify his selection. He is a veteran educationist and thoroughly acquainted with the affairs of the Calcutta University; besides, he has a heart in this work. He earned great distinction at the Universities Congress in England as a representative of the Calcutta University. Like his distinguished predecessor Dr. Mukharji, he possesses a judicial temper and is accessible to all students. Why should he not then prove a success? But is it a fact that he has been appointed for six months only? That is the information which reaches the journal from what seems to be a reliable quarter. It is said that the Secretary of State has not yet formally sanctioned the recommendation of the Government of India, and hence this temporary arrangement. Of course, it would be a grave mistake if Dr. Sarbadhikari, after having been once appointed, were asked to vacate the appointment after six months. One cannot believe that Government will commit such a purposeless blunder and evoke intense dissatisfaction in the country. It is rather strange that no confirmation or denial of the appointment has as yet come from Delhi through the Associated Press. Dr. Sarbadhikari has gone to Delhi, and this shows that there cannot be any doubt about his appointment.

169. The *Indian Mirror* observes that the strike of the medical students

Medical College students' strike at Lahore has resulted in the only way it could at Lahore. have done—in the rustication of the recalcitrant students. The paper fears the youngsters were

egged on to their indiscreet and unreasonable action to a great extent by advisers in the press. If countenance is given to the strike of students, whether over real or fancied grievances, the word "discipline" may well be expunged from the scholastic vocabulary. In the present case, the grievances would appear to be mostly of the imaginary type, greatly magnified by sensational-mongers. Anyway, there was no justification for the strike.

INDIAN MIRROR,
27th Feb. 1914.

170. The *Amrita Bazar Patrika* learns from a telegram from Agra that Medical College students' strike at Agra. the Principal has expelled 169 students from the school! It is in India only where such drastic measures are possible. The prospects of 169 young men have been ruined for an offence which is neither criminal nor involves moral turpitude. Only three days before the Principal promised to

AMRITA BAZAR
PATRIKA,
27th Feb. 1914.

enquire into the grievances of the students, but instead of this, one now finds them expelled! Will the Lieutenant-Governor of the United Provinces kindly intervene and do justice?

(h)—General.

AMRITA BAZAR
PATRIKA.
24th Nov. 1913.

171. The *Amrita Bazar Patrika* remarks that those English gentlemen, both at home and out in India, who are so eager to introduce a Women's Medical Service in India —by which they no doubt inwardly mean a *White*

Women's Medical Service—should just ponder a little over what they are going to do. They have no doubt been actuated by a motive which, though not very noble or wise, is at least not unnatural,—that of introducing here as many of their own race, male or female, as possible, in order to avert the dreaded calamity of the loaves and fishes of the Indian public services being captured by the struggling though ever progressive children of the soil. But their very chivalrous generosity to their fair sex may, in time, be converted into a powerful boomerang, with direful results to themselves. By strengthening the female element in the public services they will unconsciously be inoculating the hitherto virgin soil of India with the virus of suffragettism. Already there is a goodly sprinkling of their sisters and half-sisters in the public services—as clerks in the Postal Department, booking clerks and ticket-checkers on the railways, and as typists in the Government offices, and so forth. And they are now in for a reinforcement of this growing army of prospective suffragists through the doors of the Medical Service. Any one with a vision of a sufficient power to telescope the future will see that a band of suffragettes is bound to be churned out of this steadily expanding sea of European and Eurasian Government servants, who will loudly and vigorously demand the exclusion of the undesirable males as they are doing so remarkably in India *sic*). And the result will be that competition with the increasingly qualified sons of the soil, as well as the terrible onslaughts of their suffragette sisters, will be the upper and nether stones which will be grinding them. So it is in their own interests that the patrons of women doctors should check their zeal.

BENGALEE,
24th Feb. 1914.

172. The *Bengalee* observes that when Mr. Montagu says that the activities of the Indian Government are socialistic, one feels inclined to stare at one another in wonder.

It then appears that the Government of India have mastered the art of playing Hamlet without Hamlet. If socialism means anything, it means the promotion of national good by the people themselves. There cannot be conceived a greater misuse of language than to call the activities of a bureaucracy which is guided by its own ideas of popular good and sometimes overrides the people's view of things, socialistic. It may be said in reply to this contention that, in so far as this bureaucracy attempts to benefit all classes of society, its activities are socialistic. "But where society is not even held to be fit for judging for itself what is conducive to its good we have got, if we are permitted to coin an 'ism' for what obtains here, paternalism and not socialism." Socialism implies, firstly, a self-conscious society and then the taking up in its own hands the problem of its own salvation instead of leaving it to individual efforts. It is the conscious activity of society as a whole in the interest of the whole which is the basic conception of socialism. It is a scheme by which the component parts are to be given the facility and right to work for the benefit of the whole and thus fulfill themselves. Socialism aims as much at having everything done for society as by society. It is not a workhouse scheme but one designed to give the fullest play to a man's self-respect and sense of dignity by enabling him to feel that he is fully doing his duty by the corporation to which God and nature have affiliated him. Suppression of individualism does not mean the suppression of man in us. It is, on the contrary, meant for evoking his higher and nobler activity by giving him a wider outlook, by humanising his aims and aspirations. Pursuit of general welfare, independent of the initiative and participation of the people in it, is something like the administration of poor law and can only be conceived in connection with a society which is to vegetate and stagnate and have no possibilities of its own.

III.—LEGISLATION.

173. The *Bengalee* observes that one of the provisions, which presents some difficulty, in the Bill for the protection of minors and the rights of mothers. The protection of minors and the rights of mothers. is that relating to the rights of a mother, when she happens to be a prostitute, to the custody

BENGALEE,
28th Feb. 1914.

of her daughter. The Bill provides that a Presidency or a District Magistrate will have power to remove a female child under the age of sixteen years if she frequents the company of any common prostitute and place her under proper guardianship. It is, however, provided that "a child shall not be treated as coming within the scope of this clause if the only common prostitute whose company the child frequents is the mother o the child, and that the mother exercises proper guardianship and due care to protect the child from physical and moral contamination." When a mother is so circumstanced it will be difficult to decide what constitutes proper guardianship and what is to be regarded as due care to protect the child from contamination. On one hand there is the laudable desire of the State to rescue a child from surroundings likely to lead to her moral degradation; on the other hand, a mother, however degraded, has natural rights which cannot be ignored. This is realised by some of the authorities consulted on the Bill. Mr. B. B. Newbould, Officiating Superintendent and Remembrancer of Legal Affairs, Bengal, writes:—"My own opinion is that even a common prostitute is entitled to her rights as a mother, and that Government is not justified in interfering with those rights in the manner that it proposes by the present Bill." The Honorary Secretary to the British Indian Association writes in a similar strain:—"My Committee cannot but consider such a provision as being a peculiarly harsh one. For even a prostitute cannot be regarded as being wholly devoid f the natural feeling of affection and attachment which a mother cherishes for her child. The outcome would be the establishment of vigilance societies all over the country for the purpose of ferreting out cases of minors with immoral surroundings and laying complaints before the Magistrate on oath." To illustrate the difficulty pointed out, take the case of a minor male child whose father is a thief by profession. It is as much desirable that the son of a thief should not become a thief as that the daughter of a prostitute should not become a prostitute. But the law does not propose to remove a thief's son from the guardianship of the father. It is no argument that because there is no provision in law to rescue the son of a thief from his surroundings there should be none to rescue the daughter of a prostitute. At the same time, it stands to reason that some regard should be had for the natural right of a mother. The more so because, although the Bill under consideration proposes to remove a prostitute's daughter from her mother's guardianship under certain circumstances, it does not discharge the mother from the liability of bearing the cost of the maintenance of her child even when the latter is placed under the guardianship of another person. The moral inconsistency has evidently been overlooked by the framers of the Bill. If a female child is removed from the guardianship of her mother on the ground that the latter is a prostitute and likely to bring her daughter up in the same calling, it is scarcely right that the child should be brought up on the wages of sin earned by the mother. It is hoped these matters will be duly considered in Committee and the Council, and safeguards will be provided against the dangers that have been pointed out.

174. The *Bengalee* writes:—"Indian politics, the *Englishman* apprehends, has entered on a new phase because the Hon'ble Mr. B. Acharia put a distinctly socialistic resolution to the Imperial Legislative Council. Those

BENGALEE,
27th Feb. 1914.

The *Englishman* on Mr. Acha. *ria's resolution.* who have hitherto pursued politics had only their own axe to grind, they laboured only to maintain the traditions of landlordism and priest-craft in the country, and now that a request has been made to transfer the ownership and management of railways from private companies to the State, the situation has been wholly changed, so argues the *Englishman*. The *Englishman*'s position seems to be that so long the Indian politicians could be tolerated because they did not generally look beyond securing for an educated handful participation in the loaves and fishes of the State—a mere human instinct which need not count—but now that they have taken to challenging the

very principal of administration and are showing a clear grasp of democratic ideals and methods, an element of real anxiety has been introduced into Indian politics. It is the old dread of the hold of new thoughts and ideas on popular minds from which the reactionaries have suffered throughout the history of civilization. The Hon'ble Mr. Acharia, in his admirable speech, has shown that he fully knew what he was talking about, and that he was penetrated with the spirit of up-to-date liberalism. Such intellectual sincerity which Mr. Acharia demonstrated in the Council Chamber the other day is no doubt calculated to inspire dread in the bosom of those who set much store by the imperviousness of the average stereotyped mentality to creative thoughts and ideals. Any scheme or proposal that is content with privileges for sectional interests is all right, but what comprehends within its scope the welfare of the whole body of population fills the attitudinising friends of the masses with alarm. When a proposal is brought forward which is most calculated to benefit the entire body of the population, these friends of the people tremble and feel that the axe has been laid to the very root of British administration. Why should it be so is only known to themselves. It cannot be doubted that the ownership and control of railways by the State, which is likely to run them with a sole eye to the benefit of the people, is a far more desirable object than to keep them in the hands of private companies, whose chief concern is bound to be dividends. And the *Englishman*, who says in season and out of season that he must be heard and not the spokesmen of the educated class because he watches over the interests of the enormous body of illiterate population, shrieks from quite disinterested motives. All these hysterics because Mr. Acharia wanted something which, according to the *Englishman's* summing up, would lead to the larger employment of Indians, the encouragement of *swadeshi*, and the retention in India of the large sums that now go to pay shareholders in Great Britain."

VI.—MISCELLANEOUS.

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175. The *Indian Empire* remarks that owing to the apprehension that the Indian Barristers in England. Indian Bar is becoming gradually congested and the consequent narrowing of the field for those Indians who are qualifying for the Bar, there may be some young Indians who prefer to live in England instead of coming back to their mother-country. There are at present some 37 Indians following the profession of law in England, and this number may be augmented by recruitment from those Indians who have no very keen tie of relationship in the mother-country or who, having married in England, might choose to settle in the land of their brides. But apprehending that such recruitment may go on increasing, the Bar Mess of the South London Sessions refused to admit an Indian who applied for admission to their rank. The disappointed Indian Barrister is said to have communicated with one of the Law officers of the Crown appealing for intervention, but as the latter or any one else has no power to force admission into a voluntary organization in the nature of a Club, the representation had no effect. It is understood that the Indian is a Bombay Parsi, and having married a clergyman's daughter in London, he has not only become a convert to Christianity but has recently, by deed poll (*sic.*), changed his name into one which might belong to any Englishman. No doubt his desire to get into the circuit mess is connected with the practice under which the Crown retains members of the mess in rotation for the defence of poor prisoners and provides them with other briefs. It may be presumed that the reluctance of the messes mentioned to admit an Indian—even one who has changed his name to that of a European—arises from no colour prejudice, but from the apprehension that as the Indian Bar is much overstocked, and as many young Indians prefer to live in England, there might be so many applications for membership from Indian Barristers in course of time as to substantially affect the frequency with which briefs complete the round. But when the mess is enjoying some privilege in the gift of the Crown, should one not expect that the Judicial authorities might conceivably alter the decision of the Bar Mess if they wished to bring pressure to bear upon the mess in the interest of a British subject who has been rightly called to the Bar?

176. The *Amrita Bazar Patrika* observes that the problem is very difficult

The Hindu marriage dowry and intricate in all conscience, and seems to be well-nigh insoluble. The remedies hitherto suggested are not only impracticable, but some of

them obnoxious. One of these is vow-taking; but this method was tried on another occasion in a systematic and sustained way, and it failed hopelessly. During the Bengal partition agitation, oaths were taken not only by young men but also by almost all the prominent leaders to abstain from the use of foreign articles. But almost all of them broke the oath, and the loudest among the leading oath-takers were the first to violate it! Those who, therefore, are advising youths to take a vow not to marry when any dowry is demanded, are not only encouraging them to disobey their parents and guardians but placing them in a most dangerous situation. For when the hour of trial comes, very few of them, if any, will be able to go against the wishes of those on whom they are wholly dependent, and will thus be placed in the ignoble position of promise-breakers. The other remedy suggested is that the marriage of Hindu girls should not be made compulsory. First, a Hindu will never agree to this, and secondly, if it is adopted, the inevitable outcome will be that tens of thousands of women will have to remain unmarried, and all the evils of spinsterhood manifested in Western countries will enter the Hindu society and eat into its vitals. In Bengal, the experiment was tried among the Kulin Brahmins, with what disastrous results is known to the general public. Here is the third suggestion and it is to increase the marriageable age of the bride. But Bengali girls, nowadays, are not married, generally speaking, before 14. Is not that enough? If the limit is further increased, say to 16, it is bound to be pushed on further in due course to 18 or more. Will not the girls then learn to assert their rights and insist on choosing their own husbands? The parental control over the marriage of their children will necessarily be gone, and a Brahmin girl will secretly marry, say, a boy of the carpenter caste. The Hindu society will thus cease to exist. The reformers will see that the question is beset with almost insurmountable difficulties on all sides and cannot be disposed of in an offhand manner. Forty or even 30 years ago, the marriage dowry system did not prevail in Bengal. This was mainly due to two or three causes. First, in those days, the guardian of the bride attached importance to the family of the bridegroom, and not to his personal qualifications. Secondly, the bridegroom's parties were not fastidious about the colour of the bride if she belonged to a good family. Thirdly, the people then lived a simple life and did not waste money in marriage festivities, barring those few who were very rich. The old order of things has completely disappeared. The bridegroom has now a marketable value of his own and the respectability of his family counts for nothing. Then, every bridegroom now wants to marry a fair-coloured girl, with the result that her dark-coloured sisters, who are in the majority, cannot be disposed of unless a heavy price is paid for them. And, thirdly, not only has the mode of living now become more luxurious, necessitating the performance of a wedding in a right royal style, but the guardians of both the bridegrooms and the brides must send costly presents to each other called "*tatwas*" throughout the year during every religious festival, including even Christmas, though the *Muharam* is yet not availed of. So the real remedy for eradicating the pernicious system of dowry is to revert to the old order of things. But that seems impracticable for several reasons, the principal being the virtual disappearance of the joint family system, thereby creating a special value of its individual members who must now maintain their wives and children by their own exertions, and not with the joint help of brothers and cousins as they did before. The paper offers a few suggestions. One of them is the appointment of Vigilance Committees not only in every ward of Calcutta but every town and principal village in Bengal, whose main duty should be to watch over all marriages and persuade the bridegroom and bridal parties not to receive and give respectively dowries beyond a small amount of money, to be fixed by the leaders of the society. Those who are not agreeable should be publicly exposed through newspapers, hand-bills, etc. Secondly, the simple life the Hindus led before should be revived. They should never be allowed to spend more money than what is absolutely necessary in marriage festivities. The present *tatwa* system should be done away with and

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replaced by what prevailed before. Thirdly, the craze for fair-coloured girls should be checked. Considering the climate of Bengal, even the same mother will give birth to two children, one darker than the other. The infatuation in this respect is so great that often a really beautiful girl will be rejected, because of her dark colour, while another, far from as handsome and intelligent as the other, will be preferred, simply because of her fair colour. Fourthly, the practice of intermarriage between Moulikas and Moulikas should be introduced. Among the Kayasthas, there are eighty families of Moulikas, and only three families of Kulins, and these eighty families must marry their sons and daughters to the three Kulin families, and not among themselves. Then, again, the Kulins must marry their first sons to Kulin girls. The eighty Moulik families have thus to marry their children, not even to three but only two and a half families of Kulins. The result is that the Moulikas are absolutely at the mercy of the Kulins, who may extort money from them when the Moulikas have to dispose of their marriageable girls. But the Moulikas may defy the Kulins if they are allowed to form matrimonial connections among themselves. The solution of the question, in short, rests with the people themselves. Every one of them has to give away both sons and daughters in marriage. So, if as father of a son he can extort money, he, as father of a daughter, is liable to be extorted. Thus, there is not a Hindu in Bengal who does not curse the dowry system, both openly and in his heart of hearts. Is it not a wonder that an evil, which is so keenly felt and universally condemned, should yet be allowed to exist in the country for a single day?

177. The whole-heartedness with which the pandits have flung them-

The Hindu marriage dowry selves into the anti-dowry agitation, observes the system. *Bengalee*, promises almost sure success to the move-

ment. They are the real leaders of society. They ought to see to it whether society is going by the spirit or letter of the *Shastras*. If they once more interpose to lead back a straying society to the right path by the necessary adaptations of the *Shastric* injunctions, then the social abuses are bound to be removed. Bengali society is still ready to be guided by its natural leaders, provided they wake up to their duties and get up a revised code of social laws and customs with a view to help forward progress. It is high time that they made active efforts to conserve what is good and do away with what is obsolete and not suited to the time. Otherwise, society is sure to persist in its present eccentric course and depart from its natural line of evolution in a hot-headed revolt against practices to which its allegiance is still irrationally insisted on. The paper therefore welcomes the pandits as the vanguard of reform movements, and hopes that they will no longer fail to take their right place in the work of national regeneration.

178. The *Bengalee* remarks that Mr. Dudley B. Meyers' presidential address at the thirtieth annual meeting of the European Association at the Dalhousie Institute

is an exceedingly gratifying performance from the Indian point of view. It can be taken as a measure of the improvement which has taken place in the attitude of the European community towards the aims and aspirations of the people of the soil. Mr. Meyers' address possesses a special value in that, without indulging in a mere pious wish for a better understanding between the different communities as the only condition precedent to an all-round prosperity of the country, it has looked facts in the face and laid great stress on the root principle of all unities, which the evangel of peace and goodwill in his wonted shrinking from all that superficially savours of discord is apt to overlook. The key-note of Mr. Meyers' speech is that all the different communities which have been thrown together in India must first accomplish a certain amount of individual progress before they can enter on a relation of real and abiding fellowship. However much one may talk of the essential equality between man and man, race and race, community and community, the two shall never meet unless they can look each other in the face, strong in the consciousness of individual strength. Those who discover in the efforts of a community for self-improvement the germs of trouble and unrest are the real enemies of the peace of the world. Every individual and community must first be enabled to feel that others will not oppose any resistance to their natural aspiration for utmost progress before the feelings of trust and

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sympathy can be awakened in their breasts. And one of these essential conditions is the absence of a great disparity—does not matter in what direction—between the parties sought to be united. So a community before it can hope that others will entertain for it friendly feelings must develop the necessary qualifications to inspire such feelings. Mr. Meyers seems to have a clear grasp of this fundamental principle of unity. Every true heart, whether Indian or European, must beat with high hopes at the near prospect of a vast Indian nation in which the diverse races and communities will stand side by side and find it possible to rise to the height of their being without jealousy and antagonism. It will be a sight for God and man and a lesson to the whole civilised world which, notwithstanding its vaunted civilization, is divided in groups of petty irreconcilable interests. The Indians have always worked on the principle of live and let live, and if their own opportunities for self-realisation are not restricted they will cheerfully lend others a helping hand to grow and rise.

179. The *Herald* remarks that the address which Mr. Meyers delivered on the occasion is quite a remarkable one. It is a frank statement of the situation from the point of view of the Europeans. But it regrets that on one point, a very vital one at the same time, the premises of Mr. Meyers is rather unfortunate. The President of the European Association divides the relations of Indians and Europeans into three parts: political, social and non-political. Speaking of the political situation, Mr. Meyers is ready so far to concede that Indians may naturally demand a larger share in the government of the country. And he also mentions that of this desire of the Indians, the British Government is fully aware. As for instance the various measures, such as Council extensions, etc., of the last few years are hinted by inference. The subsequent remarks of Mr. Meyers, however, lead one to believe that the concessions already granted to the Indians are, from the point of view of the community which Mr. Meyers represents, the limit in the direction. For, as will be seen from the following extract, any further extension is evidently considered by Mr. Meyers as an impossibility now:—

"That the Indians should demand a larger share in the government of the country is but natural, and that the British Government is ever mindful of this fact is eloquently proved by its liberal policy of late years and by its steady concession to Indian demands. The question is how far those concessions can be reasonable. That, gentlemen, is a question which I shall not attempt to answer. Certain it is, however, that there is no desire on any side in any way to thwart or interfere with the just and legitimate demands of the people of the country, and that in the ordinary course of evolution that which is impossible and impracticable to-day may prove possible and practicable to-morrow."

The subsequent remarks of Mr. Meyers are unhappy. He says that the political question is one for the Government to solve and it is the duty of the Europeans as a community to always lend their support to the Government. When mention is made along with this of British interests and Indian aspirations in a manner one pitted against another, the harm that remarks like the above may do becomes patent. If Mr. Meyers thinks that Indian aspirations go in any way against British interests he mistakes the situation entirely. No demand or agitation for greater political rights for the Indians was ever conceived in a spirit of enmity towards our rulers. The spirit which has regulated the policy of the Government of the country has gradually fostered the wish of the people for taking larger shares in the government of the country. It would be unfortunate both for the rulers and the ruled if the aspirations of the people are even construed by the members of the governing nation to have arisen from any antagonistic feeling. If, in addition, a combination is thought necessary of all the members of the governing class of whatever vocation that they should combine against the demands of the people the situation becomes still worse. The paper thinks the remarks of Mr. Meyers about the political situation are very unfortunate.

180. The *Mussalman* remarks that at the forthcoming annual session of the Bengal Presidency and the Moslem League to be held at Dacca during the Easter holidays, some reactionaries will try to formulate and pass a political creed for the Bengal League different from that of the parent body, the All-India Moslem League. It is further said that as Dacca is the stronghold of

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Moslem conservatism they will succeed in attaining their object. It is not known whether the rumour has any foundation in truth, but if it is true, the reactionaries have counted without their host. They will be going against the bulk of the Moslem community and the result will be that they will be eventually discarded by all thoughtful and progressive Mussalmans as enemies of the community as well as of the country. Assuming for the sake of argument that they will succeed in passing a resolution after their mind, antagonistic to the policy of the All-India Moslem League, the paper is of opinion that they will thereby make their position untenable and ridiculous. If the creed of the Bengal League be different from that of the parent League, the former will no longer be a body affiliated to the latter and will thus lose its position as a branch of the All-India organization. So the thoughtless action of the reactionaries will only bring about chaos and dissension in the community, for the time being, and nothing else, but it is incapable of making permanent mischief to, or of retarding the progress of, the community. Truth will triumph eventually and the reactionaries will then be hurled headlong and doomed to eternal perdition. Thus there will be one thing beneficial to the community. It will be able to distinguish between real and sham patriots and will learn whom to trust and whom not. The paper does not believe that the Nawab Bahadur of Dacca will ever be a party to such an intrigue. He has always shown the greatest regard for the opinion of the majority of his co-religionists and it is not believed that he will go against any resolution of the All-India Moslem League, even if he personally differs from it. Moreover, he is the last man to bring about any split in the community, however temporary it may be.

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CALCUTTA,

The 28th February 1914.